THE CHURCHMAN.

VOLUME XV.—No. 47. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 775.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, JANUARY 24, 1846. BY JAMES A. SPARKS, 161 FULTON-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

For the Churchman.

The Jesu Psalter.

THIRD PETITION.

Jesu! of holy Saints the King—
Jesu! of Martyrs' strength the Spring—
Fountain of chastity:
Jesu! Who dost all gifts dispense—
Jesu! The Arm of our defence—
Come Thou and strengthen me.
I Believe in One God.

I.

Jesu! my will to Thine accord,
To do Thy sacred bidding, Lord,
Incline and strengthen me:
So I by holy works shall come
Unto the everlasting home
Of Thy felicity.

II.

Jesu! grant me the purpose strong
To make amendment for the wrong
Committed in the past:
Those many years of grace mispent
To every evil custom lent
With clouds of guilt o'ercast.

III.

Jesu! make me obedient,
In spirit and in heart intent
Upon thy righteous will;
Ready for sake of Thy dear love
To do whate'er Thou dost approve,
To all Thy law fulfil.

IV.

Jesu! my soul to Thee uplift,
That she may share each holy gift
Thy Spirit doth impart;
Wisdom, and Love, and Joyfulness
With earnest of eternal Peace—
O shed them on my heart.

V.

Jesu! whene'er I lift mine eyes
To that mysterious Sacrifice
Upon our Altars made;
And tremblingly draw near to take
The Living Bread Thyself dost break,
Support me, Lord, and aid.

VI.

Jesu! with that most precious Food,
Thy Very Body and Thy Blood
Strengthen and nourish me,
That ever feeding on Thee here
I may with Thee at length appear,
And dwell eternally.
Glory be to the Father.

Strengthen the living: may the Dead
E'er from the Tree of Life be fed
And be with fulness blest:
Through Thy dread Sacrifice, we plead,
Before Thy Altars intercede
For their eternal rest.

Father of all! hear Thou our prayer—
Saviour of men! in mercy spare—
Spirit of Hope! our comfort be—
Save us, O Holy Trinity,
Our Father.

Communications.

For the Churchman.

Review.

Records of the Proceedings and Debates at the Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of New York, held in St. John's Chapel, in the city of New York, commencing on Wednesday morning, September 24th, and ending on Tuesday, P. M., September 30th. By Robert A. West. New York: Stanford & Swords. 1845.

(CONCLUDED.)

Dr. Whitehouse had a singular argument in extenuation of Mr. Ketchum's doctrine of rebuke. Because the Convention once saw fit to pass resolutions approbatory of Bishop Hobart's principles, policy, and noble acts, regarding the Church, therefore the Convention has the right to censure and rebuke the bishop, to hold him up to obloquy, and endeavor to excite against him the bitter feelings of the community. We do not know to what the doctor here referred; probably to the action of the Convention of 1825, when all hearts were warmed with gratitude and joy for the bishop's safe return from a two year's absence in search of health. Or he may possibly have referred to the resolutions of the Convention of 1830, soon after Bishop Hobart's death.

On the subject of conventional interference with the concerns of the diocesan, pro or con, all who are informed on the subject know that Bishop Hobart, and those most in his confidence, were decidedly opposed to it on principle. There are occasions, however, when the kindly feelings of our nature will get the better of our judgments, when Christian sensibility will ask a truce to technicalities; and love, sympathy, and admiration will first act, and then see if it was in order. We may respect and honor the stern principle which objects to this, however ourselves may have yielded; but God forbid that we should feel one moment's indulgence for that frame of mind and grade of heart which will hence plead license also for wounding censures and damnifying reproaches.

The plea, then, in favor of the report, preambles, resolutions, and speeches against Bishop Onderdonk, that they were dictated by a desire to secure the ends of justice in behalf of religion and morals, is admissible only so far as it is right to take the course of justice out of its regular channels, and assume its execution without authority, on individual responsibility, and in subservience to individual will. Posterity, which judges without respect of persons, will see in all these movements dissatisfaction and unlawful interference with the regular and legal course of discipline, not to be severed from the adjunct of party purpose, or the indulgence of personal prejudice and dislike. And this view of the case will appear the more reasonable from the importunate proofs exhibited of the *animus* by which the minority was governed. There was an obvious solicitude to do something which should influence the next General Convention, in case they could not succeed in driving their bishop into what they disingenuously and most absurdly called a voluntary and independent resignation. The General Convention is not to meet until the autumn of 1847. Previously to that this diocese is to hold two conventions. How clear the inference! They cannot wait to let the General Convention take up the matter as it will then appear when two more years will have been allowed to the wise, the enlightened, and the pious to con it over deliberately, to view it in all its bearings, and to determine what upon the whole will then appear to be the course which truth and righteousness, and a good conscience will urge. Nay, more; the plainest dictates of Christian faith and piety must be forgotten. We must not trust the providence and grace of God; but secure a pledge *now*, lest by delay we run the risk of His interference to thwart our plans. Still more deeply too is this unchristian character stamped on the eager desire to forestall these benign influences of God's grace and mercy in Jesus Christ on which every trembling penitent who is a true believer knows all his hopes are staid, by pledging that wisdom which is foolishness with God, that the bishop *never again* can be useful in his diocese.* Well may we exclaim, in the language of one of the speakers, "God pity us."†

Men may often be thrown into situations where truth and justice compel them to assume an attitude of opposition, and it may be severity, towards those they love. The father, the son, the brother, the friend may thus be set against one sustaining towards him the corresponding near and dear relation. If the affection proper to such connexion has not been sacrificed to party or personal feelings, and views of enmity, nature will show it. While conscience imposes the stern necessity of doing duty, it will still be apparent that the heart makes a sacrifice. The yearnings of affection will not be annihilated. *Behold how he loved him*, is the tale which virtuous and Christian sensibility will force him to tell at every step. There was scarcely a man in the minority of the Convention, even though differing from his bishop in theological and ecclesiastical views, who had not, we believe, professed high personal regard, if not affection for him; scarcely one who had not experienced kindness at his hands; scarcely one who had not spoken of him as the spiritual father who was affectionate and loving to all his family. Does the obvious spirit in which they, or at least many leading ones among them, entered on and prosecuted the designs on which they spent so much time and labor, indicate that the claims thus justly laid on their hearts were sacrificed only to the stronger counter claims of justice and of duty? Wherefore then this interference so entirely beyond, indeed so contrary to the requisites of justice and duty? And wherefore these efforts to make the interference as galling, as oppressive, and as cruel as it well could be? Wherefore all this haste to enlist the *General* Convention against their bishop two full years before it can act? Wherefore this desire to declare to the world his unworthiness to resume his duties, when nobody asked that he should do so? Wherefore this bold and presumptuous declaration that he *never can* resume them profitably; and thus the endeavor to harden prejudice and enmity against him? Wherefore these repeated and various efforts to drag him from his submissive retirement, that the world may with fresh rancor point at him the finger of scorn? Wherefore this going beyond even some of his condemning judges by using towards him and his case the above noticed unjust, extravagantly abusive and criminating epithets? Why the choice, for application to him, of the severe and degrading term *convict?* Why could a leading and much lauded member of the party (*the Rev. William Barlow!!!*) see no other offence for which the diocese could deserve punishment at God's hands, *than her having borne so long with her offending bishop*, whom he declared to be *the criminal?*

When we consider that all this temper has been manifested in a case in which the laws of the Church neither required as a duty, nor allowed as a prerogative, the interference of the Convention; that it was called for by no resistance of authority in any quarter, or by any effort or plan having in view the obnoxious prelate's resumption of his diocesan functions; and that the individual upon whom these vials of wrath were poured out was quietly submissive to the only authority to which he was answerable; it is impossible to resist the conclusion that party proscription and personal dislike must have entered deeply into the motives.

Occasional references are made in the speeches to Bishop Onderdonk's "*friends*" in adroit efforts to let it appear that the speakers are not inimical to him, and desire to apologize for him, by attributing his alleged obstinacy, in not meeting their views respecting resignation, to the influence of counsels to which he suffered himself to be brought into bondage.* Every one acquainted with the history of this diocese for the last four or five years, recognizes in this a ground of argument and action which lies deep at the foundation of all our present troubles. A dark page will that be in our Church's history which records the appliances—sought in the events of the last fifteen months to be carried to their most terrific consummation—to break down, *in order to substitution*, a recklessly charged influence over the Bishop. Recklessly charged indeed, and of envy's own begetting. Every one who makes honest use of a just estimate of Bishop Onderdonk's character, knows that he is one of the last men to be brought under the influence of others in matters pertaining to principle and duty. None indeed, we believe, ever found him otherwise than ready and willing to listen to every body, to receive kindly and respectfully whatever they had to say, whatever their class or whatever their principles in the Church. But having done this every one knows that he was always the man *to think and determine and act for himself.* Hence it is well known he has, unexpectedly to them, often gratified Low Churchmen, and often surprised and sometimes offended High Churchmen. And it is equally well known that even this last effect has never caused him to swerve from what he honestly thought his duty. Away then with this charge of his being led by his friends. It is false. It has wrought much wickedness in the Church. The plea of it is an unworthy artifice to cloak feelings which are really levelled against *himself.*

Not a little was said in self-vindication, and as an evidence not only of innocent but of godly motives, *of secret prayers and tears.* The truly devout and faithful praying Christian has no need and certainly no desire to tell of it. Honest tears seek concealment rather than exposure. No man is rendered the more credible or trustworthy for saying that he deliberates, resolves, and acts prayerfully and tearfully. The true character and results of these prayers, and tears, as exhibited in the Convention, is to be collected from the fact that much of the *proceedings* was irregular and unconstitutional, and therefore the reverse of Christian duty; and much of the *manner* also was at variance from the dictates of Christian justice and charity.

But are we not to allow something for the virtuous indignation of innocent men, desirous of making their morality apparent, and of being known as the uncompromising friends of purity and virtue? Something may be gained, it is true, by the talk thus set on foot, and the favorable comparisons to which the world may thus be lured. It may help, too, very materially in completing the manufacture of the desired quantity and quality of public opinion. But there are sensible and Christian men who may possibly reflect upon the matter somewhat on this wise:—It is not every one whose character for morals and purity requires to be thus set forth. It is but little evidence of real virtue, when self laudation is accompanied with slanderous imputations upon those who do not see truth and duty exactly in the same light. It is by no means the purest in heart and those of the most delicate virtuous sensibility, who are disposed to be the sternest and most implacable judges of others; nor is it he who has the most genuine experience of the grace and mercy of God in Jesus Christ to the trembling penitent and humble believer, who is the least inclined to have mercy rejoice against judgment.

A remarkable illustration of the spirit of the minority is afforded in the ground taken by some of them that we have nothing to do with the questions of the guilt or innocence of the suspended Bishop—of the equitable or inequitable nature of the canon under which he was tried—of the composition of the Court—of the conduct of the trial—or of righteous or unrighteous measure—or legality or illegality of the sentence. The mere fact of conviction and condemnation must be fatal to the convicted and condemned. Not such we presume to think the dictate of *the true Christian mind and heart.* If aught should be made to appear to the Chief Council of the Church, justifying the conclusion that the canon, the presentment, the court, the testimony, the verdict, the sentence, might more justly have been otherwise, he who has the mind of Christ, whose morals are of the high order which the Gospel requires, will thank God that the sentence is such, so anomalous, so unprovided for, so uncertain in its bearings and character, that its injured victim may be released, and the world be made to see that *the Church*, at least, will judge righteous judgment, hold an even balance, and let the oppressed go free.

The entire absence in the canon of any provision for an appeal from the decision of the Court† is we apprehend without parallel in our country; and it is certainly a good reason with every just and honorable man, not only for a fair and impartial, but also for an anxious scrutiny into all circumstances which render fit and proper the interposition of the Supreme Council of our Church. Without this the veriest felon in the land has a better chance for justice from the State than our Bishops have from the Church.

The party thus desperately set upon the Bishop's resignatien seem to have forgotten that that is a subject having vastly more important than merely local and personal bearings. Great principles are connected with it, in comparison with which the Diocese of New York and Bishop Onderdonk are of little moment. It is in reference to these principles are so much shocked at the unwearied efforts, little restrained by piety, truth or decency, that have been variously put forth either to win or to terrify the Bishop into resignation. Had the object been to put the severest test upon the strength of his principles, or to try to what extent support and relief can come from the blessing of God on inflexible devotion to duty, and on strong and constant faith, his enemies could hardly have adopted a course better suited to their purpose. The history of the course which they have chosen will tell a sad story of the consistency of claims to those principles and feelings which should ever actuate the Christian, and the friend of sound morals.

When, among other efforts to overturn the Bishop, we reflect upon those which have been directed to the abandonment of him by his friends; to turning their cordiality into coldness and reserve; their respect and confidence into aversion and contempt; and their love into hatred; to alarming them by fear of the consequences to themselves of remaining true to him, either by their loss of popularity, or by withholding from them that favor which is reckoned by dollars—when we consider these things, the wonder is that these efforts have so far fallen short of success as to allow of such majorities, on the right side, of the clergy and communicants in the late Convention, and to have throughout the diocese a band of clergy and laity, firm in principle and true of heart, whose character, numbers and standing in the Church and in society, ought to make the adversary ashamed, and are an earnest that true faith is no slight ground of trust and confidence. This large and valuable portion of our diocese, added to those throughout the length and breadth of our land who are with them in their understandings and in their hearts, are a pledge full of hope, that, come what days of trial may upon the Church, she has sons good and true, who, *unbought* by bribes and unawed by threats, will go to the last for principle, and scorn every compromise which casts an imputation on the sufficiency of their faith and the genuineness and integrity of their trust in God. And reckless as may be the miserable devotees of party, or those whose feelings of personal dislike and vindictiveness are too strong for their religion, this state of things will commend itself to the serious regard of the wise and good, and secure dispassionate and unbiassed consideration of the many points to be thoroughly investigated in order that the action in the premises of the next General Convention may befit a just and holy council of the Church.

Certain propositions were made in this Convention for altering the Constitution of the Diocese. Times and occasions of excitement are not the best for such grave business as constitutional changes. Happily, however, two Conventions must act on all such propositions. The first proposed change provides that lay delegates shall be communicants, and shall not exceed three from each Church.

It would seem no more than decent and proper that the members of the Church's councils should be only her true and faithful sons. And who can be such but devout and consistent communicants? Men may talk about their being born and brought up in the Church, being devotedly attached to its principles, abiding by its forms, observing its rubrics, and supporting its canons, and may even profess the awfully solemn expectation of receiving its consolations in their dying hours; but how sad the illustration of their sincerity, if, when that Church, by virtue of her divine commission and prerogative, bids them in the name of God, calls them in Christ's behalf, and exhorts them as they love their own salvation, that they will be partakers of the Holy Communion, they most unthankfully refuse to come!

At the first organization of our Church, there were wise and good men who had serious doubts as to the propriety of lay representation in our Conventions. We have never sympathized with their views of the principle. Perhaps, among other objections, they might have thought it possible that a door would thus be opened for having totally unfit persons in the councils of our Church. They might have supposed it possible that access might thus be had to those bodies by unbaptized men: by men who never come to the Lord's Supper: by men who having once done so, have incurred the tremendous anathema which God's word pronounces on those who *draw back;* by men who are far from being regular in attendance on the morning and evening services of the Lord's day; by men profane in speech; by men who are not more at home in church than at the ball room, the theatre, the opera house, the card table, or the race course; by men ——, but we forbear. As far as the requisition of having none but communicants as delegates is a security against such things, it must commend itself to the approbation of every good man.

We frankly confess, however, a feeling of reluctance to investing the great and distinguishing Christian duty of receiving the Lord's Supper, with any special privilege that may suggest unsound and unworthy motives for its discharge. We think of the tremendous evils growing out of the old sad custom in England of *qualifying for office by taking the sacrament.* There is no knowing what ambitious men may do to appear of consequence, or to purchase influence and power in any line.

Perhaps however, duty to the Church, and the maintenance of sound Christian principle, require that the change should be made. But of one thing we are very certain. If the change is made, it ought to be guarded against evils of too probable occurrence, by requiring that no delegate shall be admitted who has not been, for at least *one year last past*, a *regular and habitual* communicant of the Church.

The liberty allowed to each parish to have any number of delegates, was probably owing to a desire—when our Church was young and small—to enlist in her councils as many wise and good men from among the laity as conveniently might be. Now the immense increase of the diocese entirely alters the case, and the inconvenience of having the Convention of the size now attainable, seems to suggest the propriety of a restriction. Perhaps it would be well to carry the principle even farther than is proposed in the amendment.

Another proposition contemplates excluding from the Convention, as members, all the clergy of the diocese who are not parish ministers, although they be missionaries and instructors of youth; and where there are more than one clergyman in charge of a congregation, the associate pastors to have but one vote between them. The latter provision is proposed in the following shape: "Each Church to have one clerical and one lay vote, and no more." This evinces great ignorance of Church principles, and of the Church system. The clergy appear in ecclesiastical councils *virtute officii.* They are there as God's own appointed pastors, guardians and officers of his Church, with authority, as such, which can flow from no human source. They in no sense represent the people, except as God invests them with pastoral and paternal functions over the people. If, according to the local organization of any particular branch of the Church, all the clergy therein are not members of her councils, the selection, if rightly made, must be made on the principle of representing *their own order*, and *not the laity.* It is in every respect wrong in principle to arrange clerical membership with reference to the connexion of the clergy with the people. These last are represented by *their own order.* It is carrying the doctrine of lay rights rather too far to insist upon the laity being represented by the clergy as well as by their own order. A sounder, more Church-like, and more Christian proposition is the other amendment which would give membership to "all clergymen canonically connected with the diocese, and not under ecclesiastical censure." Every such clergyman is amenable to the authority and laws of the diocese, and ought in common equity, to have a voice in making those laws; either directly, or,—should circumstances require—by the right of voting in the appointment of *a distinct clerical representation.* These remarks, it will be seen, go against our present constitutional provision for clerical membership.

This subject was incidentally and collaterally introduced at an early stage of the business in Convention with the case of one of the assistant ministers of St. John's Church, Brooklyn. The Rev. Dr. Smith then made himself somewhat jocose in an attempted championship for "the rights of the laity," which was doubtless justly appreciated by the judicious and good men of that order. The case was that of one of our very best clergymen, who, as long as God spared to him physical ability, was faithful and devoted in all the pastoral functions; and now when that ability is withdrawn he still desires to serve the flock of Christ as he can. It is a case which should call for sympathy from brethren who know not how soon a similar affliction may befal themselves; and it ought to command their respect and gratitude for his desire still to spend and be spent in the chief Pastor's cause. A little more of the mind which was in Christ Jesus our Lord would have spared the Doctor's somewhat contemptuous allusion to the great duty of *feeding the Saviour's lambs*, and to "*clerical catechists.*" The Church imposes upon every pastor the most solemn and important duties as a "catechist." But perhaps this is one of those antiquated things which the spirit of the age has discovered to be Puseyitish novelties. Then as to the Doctor's sneer at "clerical singing masters," we are not so certain that it might not be very conducive to the glory of God, and the benefit of his holy Church, and very good to the use of edifying, that the stewards of God's house, should be intrusted with the training of his people, to the setting forth of His most worthy praise in the Psalms and Hymns and spiritual songs of His sanctuary. Nor are we prepared to say that a corps of clerical *chief singers* of the temple, might not be eminently useful ministers of the New Testament, well worthy of a seat in the councils of the Church, and not below her rectors in respectability.

The whole clamor—with which Dr. Smith's speech was connected—about intrusions upon the rights of the laity, was a mere political manœuvre. Every sensible man knows that as long as our ecclesiastical constitution remains as it is—and it cannot be altered without the consent of the laity—giving to each order, clerical and lay, a *distinct* vote, and requiring the *concurrence of both*, no possible increase of numbers in the ranks of either can endanger the rights of the other.

The proposition that "when more than one church or chapel shall be united under one vestry, the delegates from each such church or chapel shall be chosen by the respective congregations thereof, and not by the said vestry," is a most extraordinary one. As the constitution now stands, the delegation from every parish comprising two or more congregations, represents the parish in the aggregate, and has as many votes as there are congregations therein. This is the case with some four or five parishes in the diocese. The plan of such collegiate congregations is by no means a favorite one, and not at all likely to get into increased adoption. The proposition bears on the face of it very much the appearance of a desire to encourage disunion in parishes, even with the solemnity of a constitutional provision. A sensible man, a conservative citizen, and an orderly Churchman, will never desire to alter constitutions lightly. An existing evil of grave character, and of great weight must be necessary to move him to such a remedy. In the present case there are but five or six congregations in the diocese who have any interest in the proposed amendment. Had the mover any reason to believe that they desired that the constitution should be altered to suit them? Were they complaining of any grievance? Or did he think that the *supposed wish of any one of them* was a sufficient ground for altering the constitution of the diocese? But this proposition derives its chief importance from its *requiring*—in at least such cases—the election of delegates by a *congregation* instead of *a vestry.* This alternative is now *allowed in all cases.* We trust however, that we are far from being alone in thinking it a matter of congratulation that the allowance is so seldom acted upon.

There is, in this world, nothing good unaccompanied with the danger of being abused or perverted to serious evil; and often, the greater the excellence the more imminent the danger. We believe there are few wise and good men in our country who do not see that exemption from this principle can by no means be pleaded in behalf of the system of popular election and popular action, with which is connected so much of our civil security and welfare. That this system should not be unlimited in its extent and unrestrained in its operations, is shown by the provision of such constitutional and legal limits to it, and restraints upon it, as wise and patriotic legislators have deemed essential for the interests of the commonwealth; the elective franchise being frequently, and with obvious reference to the *special importance* of the cases, taken from the direct action of the people, and referred to that of a select body. The intelligent reader is well aware that there have been, and are, great and good men in our country, ardently attached to her institutions, and yet not without their fears that the limits and restraints, above alluded to, are even now hardly sufficient as a security against impending danger, and that the diminution of them would be of serious ill-omen.

With the civil bearing of the question however we have nothing to do. But sure we are that there is no emergency, nor any legitimate plea of safety to the Church, or regard for her welfare, which requires the infusion into her system and operations of any more of the democratic principle than is now to be found there. It would be hazardous to a degree inconsistent with fidelity to the Church to risk, by any such measure, the diminution of the confidence in her conservative character now so generally cherished in the sound and law-and-order-loving portion of the community.

If there is any one point in our Church polity to which these remarks especially apply, it is the election of delegates to Convention. This ought to be done under such circumstances only as will admit of full discussion of subjects little adapted to a popular assembly. It were bad enough to have doctrinal matters argued at a meeting where every man has his rights, no matter what his religion, or how obvious his want of religion, whom the civil law constitutes a parish elector. But in the affair of choosing delegates, *personal character* also becomes a fair subject of consideration. How intolerable the mischief of having this discussed at a parish meeting! We confess entire opposition to any mode of appointing delegates except by vestries. It is true, in the secular character of even our *unestablished* Church, even this is by no means full security. It is the best, however, which the unfortunate bondage of the Church to the world will at present admit.

We have drawn more largely upon the patience of the reader than he may think reasonable. We must venture too to presume, as upon the good nature of the Editor of The Churchman, so specially upon his uncompromising love of justice, and adherence to principle, for an indulgence which may be thought disproportioned to the fair expectation of any single correspondent. We refrain therefore from any remarks on what was *actually done* by the Convention, referring on that subject to the lucid and able report to their constituents, by the delegates from St. Peter's Church, Albany, published in a pamphlet, and republished in The Churchman. Conscious of no other motive than unfeigned devotion to the united interests of the Gospel and the Church, we have felt it our duty to speak in all honesty and godly sincerity on the several points noticed, and now commend the whole to the careful and unbiassed consideration of the good Christian reader, humbly hoping that we shall not be thought presumptuous in adding our feeble voice te the Convention's pious request for "the united prayers of all its members" in behalf of our "beloved and afflicted diocese."

C. H.

* The effort to change this in form by an apparent reference simply to the *present time* obviously affects the *form* only. For it seems to have escaped the attention of the minority, so anxious were they to compass their *end*, that they were endeavoring to pass a resolution anticipating the sense of the Convention two years hence, inasmuch as Dr. Wainwright's curious preamble declared in the present tense that "the effect of the trial and sentence of Bishop O. has been, *and is now* such as would render injurious to the Church in this diocese any measures which might tend to the resumption of the office of its bishop." Now since this resolution could not, if passed, take effect until the meeting of the General Convention two years hence, and would then, as now, bear the present tense, therefore, the preamble prejudged the "opinions and feelings" of the diocese for two years. Besides, the bishop's present resumption was called for by no one. It was altogether an unreal object of apprehension. A proposition bearing upon it in form can hardly be separated from a design that there should be more in it than met the ear or eye.

† In connexion with this irreligious feature of the doings of the minority, the still more painful task devolves upon us—if we would truly exhibit the *animus* of that portion of the Convention—of noting the profanity with which the idea was flouted of reverently and devoutly regarding our present position as a judgment upon the diocese for its sins; which should lead to repentance, prayer, and humbly seeking and depending upon the pardoning mercy of God in Jesus Christ, the renewing influences of the Holy Ghost and the exercise of divine compassion, forbearance, and power, in sustaining us under the trial, sanctifying it to our spiritual welfare, bringing us safely through it, and overruling all to the glory of God, and the best interests of his Church. Among others who manifested this spirit, a Presbyter could *demand to know what the diocese had done to deserve punishment!* But the most prominent in this impiety was the layman, Judge Jay, whose passions and tempers, and whose religious principles and character do not seem to have undergone any favorable change since he signalized himself by publishing to the world that Bishop Hobart deserved to be classed with the pope, Cobbett, and the devil.

It is probably generally known that the minority was principally composed of that portion of the Church which talks the most about vital piety, evangelical godliness, change of heart, and justification by faith,—with what consistency the late Convention gives mournful evidence. Their vote particularly on the all important matter of choosing a deputy to the General Convention, on which they appear to have bestowed their strength, they will hardly claim as evidence of any very special anxiety for the purity and piety of the Church.

* This is very much of a kin to—and is equally true with—the old story of other days, that *Bishop Hobart can do nothing without Dr. Onderdonk—Hobart and Onderdonk manage every thing. If you want the Bishop's influence you must go to Onderdonk.*

† The allowance of a new trial by the same body can hardly have a just claim to being considered in the light of an equitable appeal.

For the Churchman.

Tracts for the Seasons.

NO. LIII.

The many allusions in the New Testament to conversion from a false to the true religion may very properly suggest similar reflections on the case of conversion from mere outward, insincere, and inoperative assent to the truths of the Gospel, to being filled with its spirit, and governed by its power. Indeed the state from which this latter conversion is effected, is by far the most dangerous of the two. In the poor heathen, on whom the light of the Gospel has never yet arisen, there may be a simplicity and sincerity of heart, and an honesty of purpose and endeavor to know and do the will of God, according to the light he has, which may lead, through the merits of the universal atonement, to his being accepted by the great and good Parent of all, notwithstanding the errors, grievous as they may be, which are his misfortune rather than his fault. But where that light shines in meridian splendor, to inform the mind, purify the heart, and direct the life, for men wilfully to close their eyes against it, and walk on still in darkness, argues the most inexcusable depravity, delusion, and wickedness. Unhappily, however, this dreadful folly is seen on every side. The mournful spectacle should excite the deep interest of all who duly appreciate spiritual and eternal things, who care for their own souls, and the souls of their fellow men, and who would be humble means of advancing the cause of *the great salvation.*

To the heathens to whom the Gospel was offered during the ministry of St. Paul, he addressed that Gospel's powerful call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."* The Ephesians, in his epistle to whom these words occur, are said by the Apostle to have been "sometimes," or formerly, "*darkness;* but" then, when converted from paganism, "*light* in the Lord." They are therefore exhorted to "walk as children of light, and have no fellowship with the unfruitful works of darkness." Pursuing the same figure, he alludes to the superstitious, idolatrous, and impure rites to which those initiated into the heathen mysteries were addicted, as "things done of them in secret," so abominable that it was "a shame even to speak of" them; and then declares the efficacy of the "light" of the Gospel in making manifest their flagitious character, and thus turning men from their observance. He personifies this light—"Wherefore he saith"—or, more conformably with the original, "*it* saith"—this light, or the Gospel, saith—it cries to every one that is in the darkness of heathen superstition and error, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The same language may be addressed to those who name the name of Christ, and yet depart not from iniquity—who have been made members of Christ, children of God, and inheritors of the kingdom of heaven, and yet walk not worthy of this high and holy vocation; that is, to Christians by profession, who yet, in heart, character, and life, are estranged from the reality of the Gospel. This is the purpose of the present Tract. It is deemed a suitable improvement of that season of the Church which more particularly presents her Lord to her members as the Light of the world.

The passage may be considered as describing a state; giving a call; and revealing a promise.

"Awake thou that *sleepest*, and arise from the *dead.*"

The state of those here supposed to be addressed—the nominal and inconsistent professors of Christianity—may very properly be regarded as a sleep; for it is a state of insensibility, false security, and delusion.

There is not a more humiliating or decided proof of human depravity, than the miserable insensibility of the carnal mind to spiritual and eternal things. It meets us in every view we take of the world; and not less clearly when we take that infinitely more important—true it is much more difficult, unwelcome, and humiliating, but still infinitely more important view—the view of our own hearts.

When *this world* claims regard for its pursuits, profits, honors, and pleasures, with what affection of mind do we heed the call? Are we not at once upon the alert? Are not our thoughts, plans, cares, and labors, immediately brought

* Ephesians v. 14.

into requisition, and perpetually kept in action? Are not inconveniences and privations cheerfully encountered, risks gladly run, and dangers even sought? Do we shrink from difficulties? Do we suffer trifles to divert us? Do even disappointments soon discourage us?

And what, after all, is the end which we can thus gain? *Ease in our temporal circumstances*, which can last but a little while, and from which we may, in the very moment of its highest enjoyment, be removed for ever;—*pleasure*, which may, for a little while, beguile hours that might otherwise be tedious, and make us forget sources of anxiety that might give us pain; but which, unaccompanied with the qualifications and restraints of true piety, will yield at length to days in which we shall say our soul hath no pleasure in them;—*a name in the world*, a flattering empty sound, cheaply given, cheaply taken from us;—not unfrequently *miserable disappointment, mortification, and suffering.*

The best end that can thus be answered will soon have had its day. The short span of life, which only it can compass, even if it lasts that little space, will soon have reached its termination. Then a new scene will open, and an eternal state be entered. Of that the careless and inconsistent Christian has thought but little, if at all. He has not prepared for it. Yet he must enter it. Not a moment's respite can be gained. Eternal recompense, fitted to his state of sinful folly, and unmeetness for spiritual joy, must be encountered by him.

This truth is as familiar and certain to us as that of our present existence. How does it affect us? To escape this dreadful doom, and attain to everlasting happiness, a way and means are provided. How do we heed them? Is it with eternity, as with time? With infinite gain, as with worldly profit? With everlasting fulness of joy, as with pleasure for a season? With the favor of God, and glory and honor in heaven, as with reputation among men? With danger of everlasting fire, as with dread of temporal evil? Does our observation of the world, does our conduct, does faithful inspection of our own hearts and characters, present the spectacle of immortal beings mainly anxious to secure their immortal welfare? Ask business, profit, fashion, pleasure, honor, pomp, when their demands are satisfied, what care is left to be paid, what time to be devoted, what exertions to be made, what means to be contributed, to objects connected with spiritual and eternal things. Look into the chamber of retirement, and of the period of leisure there afforded from activity in and for the world—when that world has presented its various demands upon reflection, anticipation, and invention—see what share remains for the demands of another and a better world. Ask of the hours of reading and study, how many are drawn from mere pastime, or inquiry and research whose objects are limited to time and the world; and given to the investigation of that truth, and the learning of that law, which will make wise unto salvation. Go to the sanctuary of the Most High. How many are regular and conscientious attendants on its worship, ordinances, and instructions? Whose reverent deportment speaks the preparation of his heart to appear in the presence of God in His holy temple? In the varied services of that temple, whose devout observance of the decent, impressive, and edifying forms of godliness, manifests the inward possession of its power, humility and penitence in confession, fervency in prayer, gratitude in praise and thanksgiving, and the pervading influence in all, of the principles and affections of the true faith of the Gospel? During the public reading of the Holy Scriptures, and other instructions of God's ministers, who evince the hearing and receiving of the word with meek heart and due reverence, even as those who hunger and thirst after righteousness, and are anxious to receive all that may nourish and strengthen them in the Christian life? Whose thoughts are, as they should be, withdrawn from the world and time, fixed on God, heaven, and eternity, and filled with solicitude for their soul's welfare?

Do not such inquiries turn the mind to the humiliating contemplation of a prevalent grievous insensibility among men to spiritual and eternal things? In these, earnestness is deemed fanaticism, zeal bigotry, and faithfulness superstition. The carnal mind heeds not the awful realities around it, and cares not, or cares but little, for that in which it is most vitally concerned. Calls are lost upon it. The voice of the charmer, charm he never so wisely, is in vain. Its powers are paralyzed. Deep "dead" sleep has fallen upon it. What a pitiable object! Imagine a man, having committed himself, in perfect safety as he thought, to the taking of his nightly rest, suddenly surrounded by flames, which have seized upon his dwelling, and are fast approaching to devour him—he all the while sleeping unconscious of his danger; or a traveller, or one intoxicated, sunk to rest on the brink of a precipice, where the moving of a limb may prove fatal; or him who, on the great deep, trusting in the fair promise of the elements, seeks, without a thought of danger, that repose which is broken but to afford consciousness of perishing by unforeseen disaster. You have his case who sleeps in sin, and thus becomes the captive of false security. Dangers surround him. Every moment destruction threatens. He sleeps on the brink of the bottomless pit. He sleeps at the imminent hazard of perishing by fire unquenchable. He sees it not. He feels it not.

And in this sleep what dreams do come!

See the poor culprit, doomed on the morrow to suffer death, sleeping in his cell. A smile plays upon his countenance. He is dreaming of ease, comfort, and long enjoyment.—Such is the happiness of him who sleeps in sin.

"A hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty. A thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite."—Such is the happiness of him who sleeps in sin. It is all a wretched delusion, the perverted fancy of a moment, but a little respite from the most grievous disappointment and mortification. The consciousness of real situation in which these dreams must soon end, will bring a mournful recompense for thus yielding the moral and spiritual powers to a sleep so degrading and dangerous; and at the price of this, all the pleasure that fills the dreams of the subject of that sleep, will have been dearly bought indeed.

From this sleep, a call is given to "awake."

In the understanding of Scripture figures, we should avoid an interpretation foreign from the clear sense of its plain instructions. A figure is to be regarded as illustrating some feature of the subject, designed to be especially noted, and not as setting forth the general character of that subject. Thus the comparison of a state of sin to sleep and death would be abused to inconsistency with the nature of the subject, and with the obvious doctrine of Scripture, were it supposed to intimate that the sinner has no more control over himself than one asleep or dead. If this is so, he would not be a moral agent; and however we might pity, we certainly could not blame him. No more than a sleeping man could awake, or a corpse arise, at pleasure, could he obey the Gospel call to awake. But this is forbidden by the whole current of evangelical doctrine. Deep as may be the sinner's sleep, and paralyzed as he may be by death in sin, to him is addressed the call, "Awake thou that sleepest, and arise from the dead." It is therefore a sleep from which, if he will, he may awake, and a death from which, if he will, he may arise. The call to do so is given on almost every page of the inspired volume, under every variety of form, and with the most moving persuasives, the most powerful motives, and the most commanding sanctions. It is given in the sacraments, ordinances, services, and instructions of the Church, which are God's perpetual pleading with His people, and which maintain His constant controversy with their strivings and rebellions against Him. It is given in the dispensations of Providence, which, as blessings, would lead to the returns of grateful love, and as afflictions, teach the insufficiency of the world, and bring us to think of happiness truer and more durable than any it can offer. The king of terrors is God's messenger to give it. It is heard in the most solemn and moving accents, when he bids the living, of every age and grade, and oft with little or no previous warning, to change the probation of time for the destiny of eternity. It is given in those checks and alarms of conscience, and those secret motions of the heart towards goodness, in approvals, wishes, and resolutions, which are the strivings of the Spirit of all grace. O let the sinner yield to the call. Every thing is at stake. Let him yield without delay. Procrastination may very soon put it out of his power forever.

As encouragement to do so, and as essentially connected with success in the endeavor, let him consider the gracious promise, "Christ shall give thee light."

The term light affords one of the most comprehensive figures by which the blesssings of the Gospel are described in Scripture. It is very appropriately applied to the state in which men are placed when brought out of the darkness accompanying the sleep and death of sin. This is dispelled by the light of divine truth, to show the way wherein we should go; the light of divine grace, to conduct us therein; and the light of holy hope and comfort, to cheer and encourage us as we proceed.

Very pleasant are the ways, and very peaceful the paths, in which they will be led forth, who, by due use of the preventing grace of God in Christ, given to every man to profit withal, rouse themselves to exertion, and avail themselves of the light of revealed truth which shines on the road to heaven. In the influence of divine grace, leading to true and living faith in the Redeemer, the only Source of sanctification and salvation, and conferring ability to follow the guidance, and profit by the aid, of the Holy Ghost, the only Source of power to do good and avoid evil, and thus to walk in the path of duty to God and man,—the light of the glorious Gospel imparts peace, joy, comfort, and holy hope, in comparison with which the gayest and happiest dreams of him who sleeps in sin, ought not to be once named.

But rich and substantial as are the blessings here flowing from that light, it is to hereafter that it chiefly points. When the unrenewed sinner's soul—here to every holy movement paralyzed—will be made to feel, and feel acutely, and feel eternally, the consequences of his guilt and folly; when his false security will have failed forever; when the visions of his head, mocking him with the feint of enjoyment, will have yielded to the dreadful reality of unending wo; and when outer darkness, where there is weeping and wailing and gnashing of teeth, will be his portion forever; then the light of the Lord, beaming from the throne of His glory, will conduct His faithful people to His presence in heaven, where are fulness of joy, and pleasures forevermore.

Such is the precious and glorious encouragement held out to sinners, when they are called to awake from the sleep, and arise from the death of sin. The call supposes their ability, by virtue of the grace purchased by the universal atonement, and enabling every man by its preventing influences to choose the good and refuse the evil. Let each one, as he values his spiritual and eternal welfare, stir up this precious gift that is in him. Let him, of the ability thus imparted, yield his moral agency, with deep contrition for past guilt and remissness, to the offered influences of the Holy Ghost, and turn to the Lord with all his heart. Every act of obedience will be a means of the increase of those influences. In humble and devout application, by faith, to the services and ordinances of the Church, he will find means of constant growth in grace. Christ will give him light—and if it be not his own fault, that light will shine more and more—to lead him and to bring him, through the ways of His laws, and the works of His commandments, supported in weakness, protected in danger, guided through difficulties, comforted in trials, cheered, animated, and encouraged to the end, unto a part in the glorious inheritance of the saints in light.

Awake then, thou that sleepest, and arise from the dead. The call is given to those who, yielding, without remorse or shame, or with but weak and transient feeling of them, to the depraved affections and dispositions of their nature, live in open and avowed disregard for the law and will of God; to the profane, intemperate, and licentious; to the unprincipled and abandoned; to the scoffers and revilers of holy things. A dreadful lethargy is fast enveloping them. The thunders of God's justice roll over their heads unheeded. His word and His Church call, exhort, warn, entreat, and threaten. They disregard it all. Folly, shame, and crime enthrall them. They see their companions, one after another, taken to their great account. Soon—and they know not at what moment—the warning of these examples may be awfully strengthened to others by their own. O let them awake and arise ere death and hell claim them as theirs. Let them look about them, and see their danger; and look within, and see how much they have to do, and how much to undo. Let them look to Christ for instruction to guide, for grace to help, and for that mediation and intercession whereby alone access can be had to their offended God. That Blessed Advocate, sought in true Christian penitence and faith, will give them light. Their tears of contrition, and acts of penitence and mortification, will be favorably regarded. Their broken hearts will not be despised. The Lamb of God will take away their sins. The blood of His atonement will wash out the deep stains of their guilt. Their prayers will be heard. Their devout and faithful use of the means of grace will be blessed. Their souls will be converted and sanctified, and they be saved.

They too should hear the call, who sleep in worldly mindedness, and spiritual indifference. The working out of our salvation is a most serious concern. It is a labor, a strife, a race, a fight. Can they be said to be honestly engaged in it, who give it but an occasional and lukewarm thought and effort? They who, filled with gratification and delight at earth's possessions, honors, or enjoyments, are restless, dissatisfied, and uneasy—and glad to find any where but in their own hearts a reason for being so—when giving that presence which public sentiment, or mere habit, or some degree and kind of conscientious feeling requires, at the exercises of religion? They who, however long and regularly attending on these exercises, are as little concerned for the things that belong to their everlasting peace, as if they were never brought into the Church, never heard the Gospel message, and were never made acquainted, and even brought in contact, with the means and conditions of grace and salvation? They are in a most awful state of delusion. And the longer it is indulged, the more thorough and hopeless will it be growing. O let them awake and arise. There can be no such insensibility in heaven. Worldly mindedness can find no entrance there.

But this call to awake and arise deeply concerns those also who satisfy themselves with superficial views, leading to a superficial influence, of religion. When we see Christians laying great stress on excited feelings, claiming no small degree of merit for supposed accuracy of religious sentiments and tastes, and not a little elated by what they term experience and assurance, and yet wanting in that control and regulation of their passions, tempers, dispositions, and affections, and that practical manifestation of the Gospel in the whole character and life, which are inseparable from true evangelical piety; and see how this wretched delusion is perpetually strengthening itself by its assumed connection with the vitality and power of godliness; we see a case rendering most seasonable and necessary the solemn warning, Awake thou that sleepest in delusion. Arise to a sense of the momentous truth, that with all thy boastings, and all thy feelings, and all thy experiences, thou art still far from the kingdom of God. Awake to a practical conviction of the serious truth that the reality of religion, the true piety of the Gospel, consists vastly less in modes of sentiment and frames of feeling, than in that without which indeed these, however correct in themselves, will be but sounding brass and a tinkling cymbal—the subjugation of the heart and life to that comprehensive and practical summary of the whole of evangelical duty, loving God above all things and our neighbors as ourselves—walking in all His commandments and ordinances, and conforming in heart and life to that charity without which faith is nothing worth. All this will appear when, awakened from the sleep of death, and risen from the grave, men will stand at the judgment seat of Christ, to be tried for the things done in the body, by Him who cannot be deceived, and who will not be mocked. Every false covering and unreal dependence will then be removed, and righteous scrutiny, penetrating through disordered and deceitful feelings, will lay open the secrets of all hearts.

Awake and arise, you too who are under the delusion of trusting to the outward exercises and ordinances of religion, in neglect of its true spirit and power. Those exercises and ordinances are valuable only so far as they sincerely express, and call into action, the true devotion of the heart, and the practical influence of a living evangelical faith. Otherwise there is great danger of their proving the reverse of beneficial, on account of the insincerity which they manifest, the misplaced dependence which they engender, the meritoriousness so easily ascribed to them, and the consequent perilous delusion to which they thus become a snare. The penitence, faith, and devotion of the Gospel cannot be cherished and exercised as God requires, except in the Church, and in holy and constant application to the means of grace, mercy, and salvation, therein appointed. But at the same time, these means will fail of their end, and the Church, like all neglected and abused mercies, be an awful witness against us, if our connection with it, and observance of its requirements, be severed from truly cherishing in our hearts, and manifesting in our lives, that penitence, faith, and devotion. They should awake to the effectual sense of this who are reposing on their mere connection with the Church and formal compliance with the outward exercises and duties to which it calls. *Lord, Lord*, will be the plea of many who have cherished the delusion of being the Lord's, whom He, in the just judgment which regards them as they truly are in the inner man of the heart, will reject, with the righteous anathema, *Depart from Me, I never knew you.*

Finally; to every one who, in any way, is resting in a spiritual state, other than that which the Gospel requires, the writer would affectionately say, "Awake thou that sleepest, and arise from the dead." In the exercise of true evangelical faith and repentance, turn to the Lord with all your heart, all your mind, all your soul, and all your strength. "Christ shall give you light." You will see clearly the way wherein you should go. You will have grace to enable you to walk therein. In the meek and humble reception of this grace, and faithful, devoted, and unremitting improvement of its succors, they will be increased upon you. In the purity and holiness of your course, the joy of heart which it will minister, and the beams of rich consolation that will pierce even the clouds and darkness of earthly and spiritual trial through which it may sometimes pass, your path will be "the path of the just" which "is as the shining light, that shineth more and more unto the perfect day."* B. T. O.

* Proverbs iv. 18.

For the Churchman.

Mr. Editor,—Allow me to ask the favor of your inserting the following portion of the third Canon of the General Convention of 1841:—

"*Of the Election of a Missionary Bishop to the office of Diocesan Bishop.*

"§ 1. When a diocese entitled, agreeably to the second section of the First Canon of 1838, to the choice of a bishop, shall elect as its diocesan a missionary Bishop of this Church; if such election have taken place within three months before a meeting of the General Convention, evidence thereof shall be laid before each house of the General Convention, and the concurrence of each house, and its express consent, shall be necessary to the validity of said election, and shall complete the same; so that the bishop thus elected shall be thereafter the bishop of the diocese which has elected him.

"§ 2. If the said election have taken place more than three months before a meeting of the General Convention, the above process may be adopted, or the following instead thereof, viz: The standing committee of the diocese electing, shall give duly certified evidence of the election, to every bishop of this Church, and to the standing committee of every diocese. On receiving notice of the concurrence of a majority of the bishops, and a majority of the standing committees, in the election, and their express consent thereto, the standing committee of the diocese concerned, shall transmit notice thereof to every bishop of this Church, and to the standing committee of each vacant diocese, which notice shall state what bishops and what standing committees have consented to the election. And the same committee shall transmit to every congregation in the diocese concerned, to be publicly read therein, a notice of the election to the episcopate thereof of the bishop thus elected; and also cause public notice thereof to be given in such other way as they may think proper."

And now, good Mr. Editor, let me also ask the favor of your inserting the following extract from a recently published pamphlet entitled "The Proceedings of the late Convention. A Review of a Pamphlet by the Hon. John C. Spencer," &c. &c. &c., endorsed by the Protestant Churchman, and perhaps written by one of its auxiliary sub-editors. As I wish it to be viewed in *contrast* with the above canon, I will thank you to print it in a different type, thus:—

"*That jurisdiction is the gift of the diocese alone, and that they have the right to confer it without the consent or approval of any other parties, further appears from the fact, that when a Missionary Bishop, already consecrated, is elected to any diocese, he becomes their diocesan by that single act, and receives at their hands alone, the authority to exercise his office in that particular district.*"

This is a pretty fair sample of the claim of the aforesaid pamphlet to respect and confidence as setting forth the words of truth and soberness. TEKEL.

For the Churchman.

Mr. Editor,—It is well for those who might be in danger of being deluded into the idea that the Episcopal Recorder is entitled to confidence as of authority in Church principles, that it so often betrays its ignorance of the Church, and opposition to its system. In a recent number, which now lies before me, the editors take occasion to announce a change in their manner of publishing portions of the Calendar. They cannot attend even to this little business matter without manifesting their want of sympathy with the communion in which they hold ministerial rank, and to the interests of which they would have the world think their paper is devoted.

In informing their readers that they intend now, for the first time, to "notice the other Holydays as well as the Sundays," they say it is "for the information of those who wish to keep them in mind, and prefer to observe them as they have opportunity." What way is this for Christian men and Christian ministers to speak of appointments which, from the earliest period of the Church of our Lord and Saviour Jesus Christ have been among its prominent means of doing the blessed work which that Saviour entrusted to it, and of nourishing and cherishing the faith and piety of the holiest and most devoted of His followers! This Christian paper has not, on an occasion so naturally calling for it, a word to say in favor of this godly usage of the Church, but would only express a cold assent to compliance with it by those who wish and have opportunity. Its editors must be ignorant of their Church's view of the case. Of eighty-eight appointments which she makes in every year for proper Lessons, and Collects, Epistles, and Gospels, thirty-six, of course, are for "other Holy Days" than Sundays. Of her six appointments for "Proper Psalms," four are for such Holy Days. Of her five "Proper Prefaces" in the Communion two are for such days. Her language with regard to them is, "Feasts, *to be observed* in this Church"—"Fasts," and "other days of fasting, on which the Church *requires* such a measure of abstinence as is more especially suited to *extraordinary acts and exercises of devotion.*" On Sundays the Church imposes a duty on officiating ministers in this wise;—"Then the minister *shall* declare unto the people what Holy Days or Fasting Days are in the week following to to be observed."

In this, however, as in many other cases, Prayer Book Churchmanship does not suit the Recorder and the dissenterizing party to which it belongs. In assumed superior wisdom to that of the Church, they seem to think the observance of the Christian Holy Days "a mere matter of taste and fancy about which men may safely differ." If "they wish to keep them in mind, and prefer to observe them as they have opportunity," why they may do so; but it is a small concern.

Godly pastors, in most if not all of our dioceses are endeavoring, by the divine aid and blessing, to rescue the appointments of the Church from what it is to be feared has been the too well grounded charge of empty formalism, and restore to them their proper vitality, spirituality, and efficiency for edification.—Among their pious efforts to this end is the doing of justice to the Church in the matter of her Holy Days, and striving to make them, as they were intended, and are well adapted to be, means of helping the Christian in his covenanted renunciation of the world, and advancing him in the life of evangelical faith and piety. And warm is the sympathy, and earnest are the prayers, of good men in their behalf, for their noble testimony and efforts in this age of worldliness, mammon-service, irreligion, rebuke, and blasphemy. We have reason too to thank God for many evidences and tokens of His blessing on this work of true Christian revival. But no such sympathy has the Recorder. It has no rebuke, or expostulation, or friendly query, for mammon's disciple, when he thinks he cannot spare the hour for prayers. If he chooses to go, and any minister sees fit to give him a chance, he may do as he pleases; but these encroachments of the Church upon the world are not to be much encouraged.*

But I have not yet done with this article of the Recorder. Its last sentence betrays either unpardonable ignorance, or as unpardonable carelessness, or gross wilful misrepresentation. After stating that when Holy Days occur on Sundays, the latter only shall be noted by them, the editors, whether "with" or without "the counsel and co-operation of" their auxiliary "Committee of Clergymen" I know not, say, "'The servant is not greater than his lord,' and accordingly it is a rubric, not indeed in the Prayer Book, but of high authority in the Church, and of obvious propriety, that the commemoration of the saints should give place to the adoration of Him who is 'their Lord and ours.'" Here is a plain declaration that the Church's "commemoration of the saints" is something different from, if not antagonistic to, "the adoration of Him who is their Lord and ours." In other words, the Episcopal Recorder charges the Church with worshipping saints on the Saints' Days, or with some mummery unconnected with the worship of God. Thus it would play into the hands of the papists, and encourage the aspersions, and foster the enmity, of other schismatics. And in what light does it place the editors and their counsellors! For if these last disapproved, there has been abundant time to retract the calumny. They either know not their Church, or they are guilty of wilful gross misrepresentation of it, or they betray a carelessness and trifling which show how utterly undeserving of confidence they are.

Such is the theology—and it is a fair specimen of much that appears in its columns—put forth by a paper calling itself "Episcopal."

* It was stated in a public print, that at an election some time since, for the vestry of a Church in Philadelphia, it was objected to one gentleman that he was an attendant at prayers.

The agent in this city for disseminating such theology is the establishment at 139 Broadway; and the same establishment is of course also engaged in aiding the Recorder in its attacks upon the memories, and its efforts to put down the blessed influences of the ministries, of Bishops Seabury, Hobart, and Ravenscroft.

CALENDAR.

For the Churchman.

The Psalms.

Mr. Editor,—The recent publication of the third number of Henry M. Onderdonk & Co's new edition (and I believe the first American edition) of the complete works of Bishop Horne, brings us to his "Commentary on the Psalms." Few works in the English language of a practical and devotional character have done more extensive benefit, or been more generally and cordially approved by honest inquirers for the *good way* of the faith and piety of the Gospel, and by devout Christians who value such exercises of heart as are most favorable to enlightened and sanctifying communion with their Saviour. To those who would find edification and enjoyment in the services of the sanctuary, the importance of such a vademecum is great. Much spiritual benefit would be derived from studying every week the Psalms for the following Sunday, with the aid of this Commentary. And were I asked to name a book well fitted to bring to the Christian spiritual repose, to warm his faith, to brighten his hopes, and to give him the unspeakable blessing of firm trust and confidence in God, I know of none of human origin, save always the Liturgy, that should be preferred to Horne on the Psalms. This is an invaluable consideration *in these times.*

The advantage of getting this and the other excellent works of that eminently good and enlightened Christian, in numbers, so as to divide the expense, and thus render it easy, will be appreciated by many. NAYLAND.

For the Churchman.

Mr. Editor,—The Feast of the Conversion of St. Paul is the next of those Holy Days of the Church, on which the Convention has commended our diocese to the prayers of its members. No one can have this "wonderful conversion in" that "remembrance" which is due to it, without having his heart stirred to prayer. "The blessed Apostle Saint Paul!" Who can contemplate his labors, as set forth in the Acts of the Apostles, and in his numerous epistles, without holy and grateful admiration of the extensive efficiency which God was pleased to give them in His gracious and stupendous work of causing "the light of the Gospel to shine throughout the world!" In the enjoyment of that precious light, with hearts filled with thankfulness to the Father of lights, His mediating Son, and His illuminating Spirit, and with characters and lives thoroughly yielded to the constraining influences of the love of this Adorable Trinity, let faithful Christians—as for their spiritual good their mother the Church would have them—delight to have in honor the memories of the saints whom *God* was pleased to honor as His first instruments for planting the Gospel, and speeding it on its conquering errand through the world.

Generally it is the martyrdom of the saints, the glorious crown which they so much desired, that the Church specially commemorates on their holy days. It is different with St. Paul's day. In martyrdom he belonged to a *class*—a noble army indeed. But in the wonderful circumstances of his conversion he holds an unshared rank in the Calendar. Its celebration is well made the first after that of our blessed Lord's Epiphany or Manifestation to the Gentiles. *He* manifested Himself in a light from heaven to Saul of Tarsus, the persecutor of the faith, and called him into His service. The wonderful event went home to his heart. He became an humble follower, and devoted and indefatigable propagator, of the same faith. And such was the direction given to his ministry by the providence and grace of God, and such its eminent success, that *this* Epiphany too was emphatically *a manifestation of Christ to the Gentiles.* Solemn, holy, and joyful, to the true Christian, will be the feast in its commemoration. He will regard it as a peculiarly fitting day for special prayer in behalf of the Church of God; for whose sake the blessed St. Paul was converted by Christ, called to be His Apostle, unwearied in labor, and crowned with martyrdom. And no prayer for the Church can be more comprehensive, or more fully embrace her highest interests, than that provided in her collect for the day, that we her members, having St. Paul's "wonderful conversion in remembrance, may show forth our thankfulness for the same, by following the holy doctrine which he taught." His was the doctrine which Christ deposited with His Church, and which, through St. Paul and others, the Holy Ghost caused to be written in the volume of the New Testament. Following that doctrine, the Church will be safe, let the world, the flesh, and the devil, devise, and work, and combine as they may against her. And all that is wanting to bring her safely out of all her difficulties, and carry her safely through all her trials, is firm and consistent adherence to that doctrine. It embraces all that we are to believe and all that we are to do that we may be saved through Christ. The truly consistent member of the Church, who is honestly and sincerely devoted to her interests, will make it his main concern to see that he indeed follows, heartily and entirely, the holy doctrine delivered in God's word for the Church's integrity, soundness, and purity, in faith and good works. Deficiency in this, renders many, though members of the Church, attendants on her services, and even active, perhaps boastfully so, in matters appertaining to her outward state, fit subjects for her Divine Lord's remonstrance, "Why persecutest thou Me?" Principles, character, conduct, passions, tempers, dispositions, alien from the holy doctrine which St. Paul taught, do more injury to the cause of Christ and His Church, than can be repaired by all that they who cherish them can say or do in professed friendship for it. From this sore evil let us all pray that our diocese and the Church at large may be delivered; and that their members, joined together in unity of spirit, by the reception of that doctrine in its purity and integrity, and the consistent following of it in heart and life, may be made an holy temple acceptable unto God—purified by His grace, and delivered and guarded from evil, by His providence; and that by His nurture and admonition, the Church, leading her children here in the faith committed to her trust, and in the ways of the laws and the works of the commandments which God hath prepared for them to walk in, may bring many sons to the glory purchased for them by their Lord and Saviour Jesus Christ. FAITH.

For the Churchman.

Dear Mr. Editor,—I believe the development of the tendency to arbitrary government in certain bishops, will teach the Church the salutary lesson to eschew for her guides foreigners educated in monarchical principles and predilections. TANTUM SUFFICIT.

For the Churchman.

"The thing that hath been, it is that which shall be: and that which is done is that which shall be done; and there is nothing new under the sun."—Eccles. i. 9.

Rev. and Dear Mr. Editor,—The above words of the wise monarch of Israel were forcibly brought to my mind while perusing an old pamphlet of the date of 1813. A formidable document of some 400 pages had been shown me by a friend with an air of great triumph; great discoveries, it was said, had been made by legal acumen and clerical vigilance; not only the Diocese, but TRINITY CHURCH was to be REVOLUTIONIZED; and the success of the latter attempt would infallibly lead to the full establishment of the power of a certain "minority" throughout the length and breadth of New York. The boast, "We hold the purse-strings," would then be beautifully and practically exemplified, and the maxim "To the victors belong the spoils," would be carried out to its full extent. I acknowledged that the result was obvious enough if the means were equally clear; but having had some experience of legal dexterity, and been taught by a great master of the law that there were at least two sides to a question, I asked for more light. I was informed that the said Corporation had, *sub silentio*, procured the passage of an act which cut off the great body of Churchmen in this city from the right of voting for the Vestry of Trinity Church; that they, quiet, peaceable, ignorant souls, had paid no attention to what was going on; that there were no lawyers in those days, except in the pay of said Church; no clergy, valiant in fight and stout Protestants. The then city rectors were timid, mild men, employed strictly in the work of their spiritual vocation; when New Year came round, they received with smiles their guests, spread a table for them, and not a MEMORIAL—and asked them to take a glass of punch, not to affix their sign manual. What knew they of the wickedness of the world? They *all dutifully obeyed* their Bishop; *loved* the Rector of Trinity Church; took what was given them, and were content; and repined not when their *rights* were taken away. It is not strange that under this happy state of things, and with this heavenly-mindedness and simplicity of soul, they were wholly ignorant of what was going on; went to sleep in respect of temporal matters, and heard no murmurings of discontent or remonstrance to distract their celestial dreams. But now, said my friend, the trump of alarm has been sounded; some of the clergy are wide awake, and not gentle and forgiving as they used to be; we have real lawyers, skilful financiers, eminent physicians, rich brokers, great merchants, and Doctors of Divinity, (though not of Music,) banded together in one holy crusade against old Mother Trinity. The truth shall be made manifest, the right shall prevail; the ins shall be ousted, and the outs shall be grafted in: "Be brave, then, for your captain is brave, and vows reformation," and "all the realm shall be in common."

I must confess that all this had a powerful influence upon me, and that I felt seriously alarmed. An act obtained by surprise, and the unwariness and ignorance of those whom it chiefly concerned, would probably be repealed; and if the Church funds could once be reached by those who coveted them, my mind, "capacious of the future," presaged sad results for some people, and some churches on which Trinity had a lien. I wish, said I, in the retirement of my study, this matter had been more fully investigated; I wish a lawyer or two had been on the other side, just to make an objection—perhaps they would have paused in their furious career. Ah! would that the blessed *peace, tranquillity, obedience,* and *self-renunciation* of the devout clergy of those days could now revisit us! the laity too, how teachable, respectful, and uninquiring they must universally have been! Casting my eyes upward, they fell upon a top shelf of my book-case, whereon reposed a huge bundle of dingy-looking pamphlets:—Ah, said I, a memorial of old times; no doubt homilies and sermons by the godly men we have been speaking of. Let me refresh my wearied spirit with their perusal.

As vanishes a charming vision of the night, so vanished my reverential awe for some of the Reverends and D.D.s of those days. There were "Statements," and "Addresses," and "Resolutions," mighty fierce, but not very devout or respectful; and a "Dialogue;" and the "Whole Truth;" showing that somebody had not told it. There was also "A Letter to Bishop Hobart, by a Churchman," of later date, indeed, but evidently by some puritan or schismatic under false colors; and a most severe flagellation of said *Anti* or *Pseudo* Churchman, by CORRECTOR—and well named he was. I found here a rich mine for future quotation and reference: and perhaps at some future day I may make some extracts for your readers' edification. At present, I shall only quote from the old pamphlet of A. D. 1813, mentioned at the beginning of this communication in illustration of the passage from Ecclesiastes.

The author, speaking of a certain pamphlet to which his is a reply, says:—

"The avowed object of the writer is to strip a religious corporation of property and privileges of which it has had long and peaceable possession. And the certain tendency of his inflammatory publication, is to introduce among the Episcopalians of this city, discord and conflicts destructive of Christian fellowship, ruinous to their Church, and disgraceful to the name and character of Christians

"I forbear also to enlarge on the circumstances in the character and conduct of the known author of the notes in that pamphlet, and his abettors, which, to say the least, throw the shade of suspicion on the purity of their motives, and the disinterestedness of their views. Are there not occurrences of recent date in the Episcopal Church which must compel even Charity herself to attribute this pamphlet to other principles than zeal for the rights of the Episcopalians of this city? Are there no selfish views to be answered in this attack on the Corporation of Trinity Church? No private passions—I will not name them—to be gratified? Has it not been declared in the paroxysms, I would fain have believed, of *momentary* vengeance which sometimes obscures the virtue of even noble minds, that the honors and the wealth of Trinity Church should be laid in the dust. Has the train been deliberately preparing? Is the explosion now to take place which is to effect this purpose, it would seem, of *calculating, persevering* and *inveterate* vengeance?" If the foregoing words were now written for the first time, could they be more applicable to the present state of things? The italics, which increase the pungency, if possible, are so in the original.

The following interrogatory is also very pertinent—"Is the prosecution with so much bitterness, by this writer, of a design long since manifested, to excite against Trinity Church the prejudices and passions of the community, an evidence of the justnesss of his cause. Is the unblushing attempt to lure the Episcopalians of this city, by the prospect of rioting on the spoils of Trinity Church, and to abet his hostile designs, a proof of the high estimation in which he holds their generosity and honor,

not to say their justice and religion? Do not *they* merit the marked indignation of every honest man, and every friend to religion and social order, who to gratify their resentment and their mortified ambition, would deprive a religious society of the charter and property which for more than a century it has enjoyed; would violate the order and peace of the Church which has sustained them in her bosom; and by the violence and tumults which they seek to excite among Christians, would expose to scorn the Christian profession?"

Such was the language of BISHOP HOBART, denouncing the demagogues and conspirators of his day, when endeavoring to glut their vengeance as well as to share the spoils: and most signally was the foul attempt defeated. The same attempts are now making, and from the same unhallowed and wicked motives and passions. "The thing that hath been, it is that which shall be." May this be true of what is good, as well as of what is evil: and the same success now attend the followers and disciples of *Hobart*, which in former days attended that true "CHAMPION OF THE CHURCH OF GOD."

M. N.

The Churchman.

New York, Saturday, January 24, 1846.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

☞ After this week the Churchman will be printed a day earlier in the week so as to meet, as far as possible, the wishes of our friends in the interior of this and the adjoining States. Correspondents and advertisers will please send their communications in on Tuesday if possible.

In our notice last week of "A Plain Word concerning the Circular of the Rt. Rev. Manton Eastburn [D. D.]" we expressed dissent from one of its positions distinctly but yet tenderly, and as fearing that that spirited performance might speak the sentiments of some with whom we should particularly regret to come in collision. We are happy to be relieved of this apprehension, and to be supported in our view of the position of the Church of the Advent by a correspondent who is a competent witness on the subject, and whose views we cheerfully adopt:—

The Position of the Church of the Advent.

Mr. Editor,—I was glad to see your remarks on the position of the Church of the Advent, viewed in the light of ecclesiastical law. Many of those who are interested in this controversy, because they think that Mr. Croswell has been ill treated, and sympathize with him in the tone and manner of his defence, may yet overlook the point upon which he and his vestry have made the *legal question* to turn. That your statement of this point is correct, a quotation or two from the pamphlet will show.

The preamble to the resolutions of the vestry runs as follows. . . . . "And although no request or representation has been made to us by our Bishop on this subject, *and we are not called upon to take any action or express any determination thereupon*, yet it may be expedient to record our reasons for what we have done, and our feelings as to the same:—Therefore, &c." And in the first resolution, with another aapect, it is stated that the Bishop published his letter "without having addressed to us any communication upon the subject, or having called our attention to it either as a body or as individuals." If you examine the resolutions you will see that they expressly abstain from "taking any action or expressing any determination." They only state what the arrangements are, the reasons therefor, and their own feelings on them, going no further, at the utmost, than to say, as to this or that usage, that they "should feel regret at having it abandoned."

So too, Mr. Croswell's letter:—"In the hasty and impulsive, not to say excited remarks which fell from you . . . even before you left the chancel, I *did not recognize any thing like a formal or deliberate, much less authoritative, judgment, in the matters to which you alluded.*" He then goes on to state that no other communication was received from the Bishop, either before or since, officially or personally, by himself or his people, although they "could not but expect, that if, upon reflection, in that very brief interval which occurred between your visitation and the publication of your letter, you should conclude these matters to be of sufficient gravity for Episcopal correction, you would, at least by official communication of something like a private character with the rector, wardens and vestry, have designated the new mode of worship which you wished to have introduced into our chapel."

He entitles his letter "*a protest* against a proceeding, &c.," which he says is the only step he can take.

The position of the question is then just this. Without having made any distinct, deliberate or authoritative communication to the rector or parish, as to what he objected to and what he wished done, the Bishop censures the arrangements and worship in general terms in a public letter, not addressed to these parties. They state, in their pamphlet, what these arrangements and worship are, minutely and distinctly, and their reasons for adopting them; and put the case distinctly and carefully upon the ground that it is no question of obedience or disobedience, compliance or refusal, as they had no reasonable and sufficient indication of the Episcopal wish or requirement.

From what we know of the temper and principles of the rector and parish of the Advent, there can be no doubt that they would feel bound, in all matters confessedly indifferent, to yield to a deliberate and express request of their Diocesan, as well as to obey him in the weightier matters of the law, in which he acts by canons and rubrics. They do not limit his authority to that which canons and rubrics expressly give him, but allow him authority in other matters not specifically legislated upon by our Church, to be exercised under the common law, the general, traditionary law, of the Church Catholic. They only require that where our Church *has* legislated, as in the matter of Episcopal public censure or reprimand, her appointed modes should be followed. Indeed, without being a prophet, we can predict a time, or occasion when Bishop Eastburn may have to rely upon these very men, or such as they, to sustain his prerogative, against many of those who now act with him.

This view of the subject shows us what, perhaps, might have been done. It is painful to consider that the Bishop's act has, so far as we can see, made the "*revocare gradum*" impossible. Can he *now* address himself to the rector and parish and ask them to alter certain things confessedly indifferent in themselves, and in which their preferences must yield to him? I think not; and for these reasons:

1. He has, in fact, and virtually, (whatever be the form of his letter) publicly censured and reprimanded Mr. Croswell, in the severest manner, without trial or judgment, contrary to the spirit and letter of the canons. Can he recal this, and place Mr Croswell so far *in statu quo*, as to enable him to treat the question as involving no issue of law, character or principle?

2. The Bishop, in his letter, expressly disclaims the idea that these observances are matters indifferent or non-essential. He makes them matters of principle, involving heresy or orthodoxy, idolatry or true worship. He says he considers them "as far from being a mere matter of taste or fancy, about which men may safely differ." He distinctly calls them "superstitions," and "forms of *error*," something "more than childish," leading, "by an imperceptible *but sure* process, into error itself," . . . "into *doctrinal* departures of the most grievous and vital character." Having thus, of his own accord, in the first instance, made these matters important, bound them up with the essentials of faith and practice, before the Church and the world, can he ask Mr. Croswell and the vestry to abandon them as non-essentials, matters of indifference, involving no principle of Christian faith or ecclesiastical law, and in which his wish should, confessedly, be paramount to theirs? We fear not.

3. Particularly as to the turning toward the Holy Table in acts of worship, has not the Bishop made this indicative of a belief in the Eucharistic Presence, and that our Church has an altar? Does he not advocate the abandoning of this practice and the turning from the Holy Table, as a declaration of disbelief in an Altar and Eucharistic Presence? If Mr. Croswell holds this belief, as we suppose he does, will it be easy or possible to restore these acts to their non-significance? If an Arian Bishop of former times had denounced, publicly, the bowing at the name of Jesus in the Creed, for the *express reason* that it recognized his Divine Equality, would it not be the Presbyter's duty to have the principle tried on this or any other point, which, but for the declaration of the Bishop, might have been mere matter of preference?

It is right, however, and comforting to remember that it has not come to this. No question of obedience or disobedience, has yet been distinctly raised. We trust it may not be. If a question should arise on these points, it will be, I am persuaded, a question of principle, in doctrine or in canon law, and not one of obedience or uniformity in non-essentials.

I submit these remarks purely as my own conjectures and inferences. I speak with no authority, and after no consultation with any persons concerned. If my conjectures import any thing unfavorable to peace and right order, and sound doctrine, I trust they are so far wrong.

In mentioning lately the fact of the refusal of Bishop Hopkins to comply with the recommendation of the House of Bishops of 1835, in regard to the use of the General Confession, we naturally connected with it a reference to another part of the recommendation of the House of Bishops which related to the disuse of the Collect and Lord's Prayer before sermon. In this last particular it seems we were wrong, the Bishop's refusal to comply with the recommendation of the House of Bishops being limited to the mode of repeating the General Confession, and not extending to the disuse of the Collect and Lord's Prayer before sermon. The mistake is of no moment, since the same principle which sanctions one deviation would sanction a hundred; yet since it is a mistake we lose no time in correcting it and expressing regret for its occurrence.

The views and practice of Bishop Hopkins on this subject were no secret, having been made public by himself soon after the General Convention of 1835. If it had been otherwise, and if we had obtained the knowledge of the fact only from our own observation, we should not have felt at liberty to refer to it unless we could have done so in the way of approval and commendation.

It was with no other sentiments than these that we referred to the sermon, and great injustice is done us in supposing that any "inuendo" in reference to it was either made or intended. The commendation, though perhaps overbold as applied to a superior, was yet sincere. That it should be reciprocated towards an humble performance of our own is what we had no right to expect; and we are therefore not surprised to learn that what we said of the morning's discourse "is more than many of the congregation could say of the one preached in the afternoon."

It is certainly not very gratifying to be charged with *voluntary* perversion, but still we are pleased that the anonymous writer who has favored us with the above correction should regard our remarks on the Bishop's views of the surplice question as "voluntary mystification" and "elaborate nonsense;" since these qualities can do no harm among men of plain sense, to any but their unfortunate possessor. We take pleasure in testifying, however, that the courtesy and temper of "*Rheyn*" are not such as are natural to one who uses the same signature without the *anagram*. In the *Protestant Churchman* the character is as much metamorphosed as the name. "Evil communications corrupt good manners."

The Episcopal Recorder attributes an article in regard to Mr. Newman, which appeared some weeks since in the Churchman, to one who "holds one of the most important posts in the gift of our Protestant country—a place which is held at the pleasure of the *civil* authority of this land—a post which has long been occupied by ministers of our Church, but which we are liable to be obliged to abandon, after being so grievously misrepresented there."

The unjust manner in which the Rev. Mr. Parks has been assailed in sectarian papers, and the obvious tendency of the above to evoke again the same abuse, must be our excuse for saying that he was not the author of the article ascribed to him.

We believe we may sometimes have inadvertently fallen into the same way of speaking which is below referred to the Banner of the Cross; but if so we are quite willing to receive the correction. There may be a propriety in extending the term *Roman Catholics* to those Romanists who live in Rome, or who are in lawful communion with the Church of Rome; but to call men Roman Catholics, or Catholics of any sort, who violate the terms of Catholic communion, is a misnomer which we would never deliberately sanction.

On this subject we have, as a Church, our own standard, and no honest man can blame us for adhering to it, but every honest man may justly despise us if we refuse to follow it. The Church herself teaches us to give the term Catholic to all who, in communion with lawful bishops, profess the Catholic creed; and consistently with this principle to withhold the term from Romanists who refuse to profess the Catholic creed in communion with lawful bishops. The constant usage of our divines has conformed to the prescription of the Church, and to depart from it is as much against reason as against use, which is second nature.

The Romanists tell us that this usage is contrary to courtesy and truth. But by what standard of courtesy and truth do they decide the matter? If by their own, what is that to us? We have no wish to conform to their peculiar manners any more than to their peculiar theology. If they could convict us by our own standard, *viz.*, the use of the Reformed or Primitive Church, they would then speak to the purpose. But with what little success they attempt this may be seen from the fact that whenever they refer to courtesy they bring up the example of a Rev. Mr. Nightingale, of whom we only know that they tell us that he thought the concession of the name due to courtesy; and that whenever they claim the term on the ground of truth they refer to St. Augustine or some other author who wrote before the Church of Rome had *added new articles* to the Catholic creed. Let the Church of Rome be again what she was in St. Augustine's day, and there will be no difficulty in extending the term Catholic to her members.

As to the names which the Romanists apply to the Church and her members, we care nothing; they may call us Protestant Episcopalians or what they please. But there is one thing which we hold to be contemptible; and that is their assigning as a reason for their own use of terms in reference to us the fact that we call ourselves Protestant Episcopal. They know very well that whatever title the Church might assume *they* would never call her members Catholic, and therefore this way of speaking is utterly disingenuous.

We have no other rule in this case than prescription and use, *quem penes arbitrium est &c.*; meaning thereby not the prescription and use of the world, but of the Church. The Church speaks of Romanists and Anabaptists, and nowhere that we know of, calls the former Catholics or the latter Baptists. Blame us who will we follow the Church.

Names.

The writer of this never sees "the Catholic Herald," and never wishes to see it. He does see "the Banner of the Cross;" and regrets the editorial remarks, in a late number, on the names applied to the Church of Rome, and its members. The editor has not distinctly stated what name or names he would approve. His use of the term "Roman Catholics," seems to imply that that would be one. Now it is too trite a remark to repeat, except "on compulsion," that this is a self-contradicting name, and so measurably absurd; meaning, as has often been shown, *particular-general*, neither more nor less. Still if it were by common consent adopted and *applied all round*, as American Catholics, English Catholics, Greek Catholics, it might perhaps be allowed. Those of whom the editor speaks, however, would never so apply it; since they deny that any but themselves are *Catholics*. The editor of the Banner will certainly not grant them this monoply. They, as certainly, will not be satisfied with this half concession "Roman Catholics."

And how are the terms Romish and Romanist, Popish and Popery, justly objectionable? Do they not describe the thing? "Is not a spade a spade?" There is a Church in England. It is the English Church. Its members are Anglicans. There is a Church in Rome. It is the Roman, or Romish Church. Its members are Romanists. Again, the Church in England is under the regimen of bishops, holding the Apostolical succession through them. It is the, or an Episcopal Church. Its members are Episcopalians. Its system is Episcopacy. The Church of Rome is under the regimen of the Pope, claiming to hold the Apostolical succession in him. It is the Popish, or Papal Church. Its members are Papists. Its system is the Papacy, or Popery.

But these names are not only not in themselves objectionable. They are recognized, asserted, gloried in by high authority of their own. "If any one," their Cardinal Hosius says, "for this cause is inclined to call us Papists, we should not only not be ashamed of the name, but judge it in the highest degree laudable and glorious." And again, "if any one call you Papist, by no means take it ill; be thankful rather, considering that you are thus highly honored."

The editor of the Banner has not been *sufficiently* "precise," in his decision of the question. I, for one, protest, in the same breath, against the claim of the Romanists, and his concession. The only name they do not disavow is "Catholics;" and that is mine, as much as theirs. At the same time, I take no offence at being called an Episcopalian, a Protestant Episcopalian, or a Prelatist; and our system, Episcopacy or Prelacy. When they give up the Pope, these titles will suffice for them. Till then, I hold them to their name.

G. W. D.

Riverside, Epiphany, 1846.

"THE GOSPEL A FORMAL AND SACRAMENTAL RELIGION," is the title of a sermon lately preached in the Church of the Advent at Boston, by the Rev. Dr. Henry, and printed at the request of the Rector, Wardens and Vestrymen of the Church. We regret that the pre-occupation of our columns prevents us from quoting largely from this discourse. Dr. Henry has one advantage over most persons who have been educated in the Church's system, and that is, that he can throw himself into the feelings of those who have not been so educated, so as to understand what they mean when they object to the Church that she teaches a formal religion. For our own part we have read what many persons have written against the Church on this subject without being able to understand their meaning, and without being sure that they had a meaning to be understood. To practise religion, in our present state of being, without forms, is to us as unintelligible as to act without the body, or to live without breathing; and to divest religion of form, as to divest the soul of the body, seems to us to be the sure way to banish it from the earth; or, in common language, to put it to death. Still as many well meaning people do make it an objection to the Church that she teaches a formal and sacramental religion, it is well to have one who can speak home to their wants and comprehension as has Dr. Henry in the present discourse. Not only they who deny that the gospel is a formal religion, but they also who virtually deny the sacraments of the gospel, by degrading them to the level of mere symbolic institutions may also be benefitted by this discourse, which is written with such directness, clearness, fulness and unction, as few besides the author could have brought to bear on the same subject. The sermon is for sale, and we could wish that, when the present handsomely printed edition has been disposed of, it may be put in a form more suitable for gratuitous and extensive distribution.

"Wiley & Putnam's Library of Choice Reading" comes out with wonderful rapidity. We have before us Nos. L. and LI., which are "Sketches from Life. By Laman Blanchard. Edited with a Memoir by Sir Edward Bulwer Lytton, Bart.

The two preceding Nos. are perhaps the most valuable of the whole series. They are "Tasso's Jerusalem Delivered. Translated by Fairfax."

AN ADDRESS *to the Members of the "United Church of England and Ireland," and of the Protestant Episcopal Church in the United States of America on the subject of Emigration, by the Rev. Moses Marcus, B. D.*, has been just put into our hands. It contains the result of much careful reflection on the condition of British emigrants and the duties of our Church to them, and we earnestly hope will be the means of developing energies among us hitherto dormant. A plan and proposals for founding "a religious house of refuge" for the benefit of British emigrants is subjoined. As in various ways this undertaking is likely to come before the community we leave it for the present.

It is only necessary to call attention to the following petitions in order to ensure them a large number of signatures.

To the Honorable the Legislature of the State of New York:

The MEMORIAL and REMONSTRANCE of the undersigned most respectfully showeth:

That your Memorialists are inhabitants of the city of New York and members of the Protestant Episcopal Church who belong to the congregations of TRINITY CHURCH in said city,

That they understand that a petition has been presented to your honorable body, praying for a repeal or modification of the act of 25th January, 1814, entitled, "*An act to alter the name of the Corporation of Trinity Church in New York, and for other purposes.*"

Your Memorialists have, by their Vestry, submitted their official and corporate remonstrance on this subject, but they feel constrained by a sense of duty to superadd thereto their remonstrance as individuals, and distinctly to state, that they in all respects approve and adopt the action of their Vestry; and that had their Vestry hesitated for an instant to meet at once this first insidious and indirect attack upon the chartered rights of the Church of which they are the honored representatives, they would have been faithless to the trust committed to their charge.

From the papers that have been printed with said Petition as well as from the Petition itself, it is evident that no action on the part of the Legislature is necessary. It is therein admitted that our JUDICIAL TRIBUNALS are competent to grant redress to the petitioners. If then their right and remedy be perfect, as they allege, your Memorialists most respectfully but earnestly submit, that it would obviously be in the highest degree unjust in the Legislature, (even admitting their power so to do,) at the mere suggestion of individuals, to pass an act which, although not intended to have such effect, would be forthwith proclaimed by the Petitioners as a legislative expression of opinion in favor of their claim.

It is now nearly *one hundred and fifty years* since the charter of Trinity Church was granted, and upwards of *sixty years* since its confirmation by the Constitution as well as by the Legislature of our State; and it is more than *thirty years* since the passage of the act now *for the first time* complained of. And from the most ancient days to the present, its Vestry has been elected exclusively by the members of the congregations of Trinity Church and its chapels. Should not a fact of this kind be considered of great weight with a People resting all their best hopes on the observance of LAW and ORDER? And should not the Legislature of such a People be deeply impressed with the absolute necessity for their interposition (and that too at a moment of unhappy excitement in our Church) before they would permit themselves to take any part in the matter?

Your Memorialists respectfully submit that a question affecting the chartered rights of Trinity Church, and particularly the election and organization of its Vestry, and possibly the validity and effect of all their proceedings for so long a course of years necessarily involves other questions connected with the rights of property and the titles of estates, and numerous other matters which render it one of the greatest magnitude and importance, and therefore any unnecessary action of the Legislature would be calculated directly to disturb the Peace of the Church and to create dissensions not only among the members of our denomination, but of numberless others not of our communion.

Your Memorialists respectfully submit that it is absolutely irreconcilable with REASON and GOOD CONSCIENCE that they should be subjected to the control of a promiscuous mass of individuals of other Episcopal congregations—who would be unknown to the Ministers and officers of Trinity Church—who would have no particular interest in our regard for her—and who would exercise an absolute despotism over your Memorialists; subjecting the best interests and property of their Church to selfish and party purposes, and finally dissipating its estate for ever.

And your Memorialists therefore respectfully submit, that if there be those who suppose themselves aggrieved by the conduct of this mother of Churches—this beneficent friend to RELIGION and LEARNING—whose escutcheon has never been soiled by even the breath of suspicion as to its INTEGRITY—which has enrolled among its members many of the ablest and holiest of the land—they should be left to the judicial tribunals which are open to rich and poor; and that the Legislature should cautiously abstain from any action going to disturb the contemporaneous and anciently established and since uninterrupted usage of a MOST VENERABLE CORPORATION.

And your Memorialists will ever pray, &c.

New York, January, 1846.

(*It is requested that the following be signed by none but members of the Protestant Episcopal Church, who do* NOT *belong to the Parish of Trinity Church.*)

To the Honorable the Legislature of the State of New York:

WE, the undersigned, inhabitants of the City of New York, and members of the Protestant Episcopal Church in the State of New York, but not belonging to the Parish of Trinity Church in said city, beg leave to represent to your Honorable Body, that we have perceived with pain and regret that an application has been made to your Honorable Body to exercise your legislative power, as far as it can be interposed, in interfering with the property of said Trinity Church, and the rights they have enjoyed for nearly a century and a half; we therefore beg leave further to represent, that not only for the PEACE and QUIET of the Church, but for various other reasons, we are opposed to any such interference, if it can be exercised; and beg leave most respectfully to remonstrate against the same; earnestly desiring that said Trinity Church should continue in the unmolested enjoyment of that property and those rights the same as heretofore enjoyed; and to which, in addition to their merits, the hand of TIME has put his SEAL.

And your Remonstrants, as in duty bound, will ever pray, &c.

New York, 19th January, 1846.

For the Churchman.

The severity of the last few days urges us to renew our appeals in behalf of the needy. Among the Germans, to whom our observation has been chiefly confined, many cases of extreme want have presented themselves, and it is sad—especially when the deserving apply for a little help—to say to them, our means are exhausted. The prompt benevolence of friends known and unknown, last year enabled us to gladden others. The distribution even of a little not only cheers the saddened heart, but coming from Christians, sometimes has the effect also to make Christians.

We are encouraged to say that some who shared the benevolence of our friends last year are upon the whole more comfortable this year; and some of these have in consequence attached themselves to our communion, who in all probability would have been connected with no church at all. Thus, on the one hand, whilst an impoverished condition may become the path to piety, Providence, on the other hand, puts the means in our hands to confer this double benefit on the destitute. We may make them really better by making them happier, or we may advance their spiritual interest by lessening their distress. All Christian benevolence promotes the Church of God.

Donations in money, clothes, or any other articles for the poor of St. Simon's Church, may be left at the residence of Mr. John Hecker, 56 Rutgers Thos. Cooks, 216 Houston; W. A. Duncan, 77 John street, or at the subscriber's,

C. F. CRUSE, 185 Seventh st.

For the Churchman.

DIED, on Friday morning the 16th inst., after a long and painful illness, which she bore with Christian fortitude, in the 68th year of her age, Mrs. ELIZA ANN BELDEN, widow of the late Thomas Belden, of Fairfield County, Conn., and daughter of the late Rev. George Ogilvie, D. D. She rejoiced that her hour had come, and died with the calm hope of a blessed immortality.

'She has gone to the spirit land, gone to yon heaven,
That abode whose enjoyments no language may tell;
To her spirit the mantle of angels was given,
And she went sweetly smiling with Jesus to dwell.
Then weep not her loss who on faith's tireless pinions
Has ascended to regions so pure and so bright;
Mourn not her absence, who, from sin's dark dominions,
Has gone to inhabit with the spirits of light.

Bishop McCoskry's Appointments

3d Sunday after the Epiphany, St. Jude's, N. Y., at half past 10 A. M., Consecration of the Church.—Nativity, N. Y., at 3 P. M., Confirmation.

4th Sunday after the Epiphany, Floating Chapel, N. Y., at 3 P. M., Confirmation.—St. Matthew's, N. Y., at 7 P. M. Confirmation.

Septuagesima Sunday, St. Paul's, Albany, at half past 10 A. M., Ordination.—St. Peter's, Albany, Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.—St. Philip's, at 3 P. M., Confirmation.

Quinquagesima Sunday, in St. Thomas's Church, N. Y., at half past 10 A. M., Confirmation. Same day, St. Thomas's Church, Brooklyn, at 3 P. M., Confirmation.

St. Matthias, College Point, at half past 10 A. M., Confirmation.

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at half past 10 A. M., Confirmation.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at half past 10 A. M., Confirmation.—St. Mark's, Williamsburgh, at 3 P. M., Confirmation.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at half past 10 A. M., Confirmation.—Immanuel, at 7 P. M., Confirmation.

To Correspondents.

"B. H. E.," "A Lay Delegate," and "A Visiter," are received.

We had hoped to insert "Bostoniensis" this week, but have been obliged to defer it to our next.

Several contributions, already acknowledged, will appear as soon as we can make room for them.

Calendar.

January.

25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

February.

1. Fourth Sunday after the Epiphany.
2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called ASH-WEDNESDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

The ninth Lecture will be delivered on the evening of the third Sunday after the Epiphany, January 25.—Subject—"Unity in Diversity: or the Communion of Saints considered in its Basis and in its Comprehension."

☞ The Rev. KINGSTON GODDARD, Rector of St. John's Church, Clifton, S. I., will preach to the Young, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening January 25. Service to commence at 7 o'clock. All the seats in this church are free.

☞ The Rev. Dr. TYNG, of St. George's Church, will preach in the course of "Practical Sermons on the Christian Life," at Emmanuel Church, corner of Prince and Thompson sts., on Sunday evening, January 25. Service at 7½ o'clock. All the seats in this church are free.——N. B. A special collection will be made in behalf of the debt of the parish. All are invited to attend.

☞ A Sermon will be preached by the Rev. G. T. BEDELL, in St. Thomas's Church, Sunday evening, 25th inst., for the benefit of the Protestant Episcopal Church Missionary Society for Seamen. Service to commence at half past 7 o'clock.

☞ The Rev. C. JONES, Rector of St. John's Church, Johnstown, Fulton county, will preach in the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday evening next. Divine service to commence at half past 7 o'clock.

SERMONS TO THE YOUNG.—The eleventh in the Course of Sermons to the Young, now being delivered in the Church of the Holy Evangelists, (Vandewater st.) will be preached to-morrow evening, 25th inst., by the Rev. J. W. BROWN of Astoria. Service to commence at 7.

The twelfth in the course will be preached on the first of February, by the Rev. SAMUEL L. SOUTHARD.

All the seats in this Church are free.

TRINITY SCHOOL.—The Trustees having newly fitted up and furnished a suite of rooms for the better accommodation of the School, the Friends of the Institution are invited to visit the same on Thursday Evening, January 29th, at half past 7 o'clock. On this occasion an Historical Notice of the School will be read by the Rev. Benjamin I. Haight, Secretary of the Board, and an Address delivered by the Rev. William Morris, Rector of the School. In the course of the Evening several pieces of music will be sung by the boys under the direction of Edward Hodges, Mus. Doc., Professor of Music in the Institution.

GRACE CHURCH.

THE Pews in Grace Church on Broadway, between 10th and 11th streets, will be sold at Public Auction on Tuesday, 27th inst., at 11 o'clock. Lithographic plans of the Pews can be obtained of the subscribers at their office. The Church will be open to the public three days previous to the sale.

Jan. 17.—$1t AUSTENS & SPICER.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 14th of January the Treasurer has received the following contributions:

From St Paul's ch, Sing Sing, Rev C H Halsey, $31; Sunday school, $2 50; a young lady, her first gift to missions, per do, $5; monthly offerings, Zion ch, Little Neck, L I, for Tenn, $5 75; a Christmas offering, for the Jews, from do, $6; St Paul's ch, Wellsboro', Pa, half, $4 50; St John's ch, Waterbury, Ct, per Rev J L Clark, rector, $200; St John's ch, East Poultney, Vt, $2; through E W Howard, Esq, treas, from St Mark's ch, Warren, R I, $18; for the Jews, $2; Grace ch, Providence, Sunday offerings, $4; Christmas offerings, S S St John's ch, Providence, $15 87; col'd school, $4 51—$44 38; St Paul's ch, Columbus, Miss, per Rev W T Halsey, rector, $25; Ladies' Circle of Industry, Bellows Falls, Vt, for support of missions at Nashotah, $30; St James's ch, Derby, Ct, Rev W B Ashley, of which $1 50 are S S offerings, $6 95; St Matthew's ch, Hillsboro', N C, Christmas offerings, per Rev M A Curtis, $10; from A M, for missionaries in "Bp Kemper's jurisdiction, who must need it," $10; St Luke's ch, South Glastenbury, Christmas offerings, per Rev G H Deshon, $11 60; offerings of Trinity parish, Columbia, S C, per Rev P J Shand, $40; Christ ch, Georgetown, D C, per Rev Mr Gassaway, $65 03; a friend to Missions, per do, half, $2; children of G D Abbott, per do, 47 cts; Christ ch, Westport, Ct, per Rev Mr Ball, $5; through W H Hubbard, R A in Va, from Rev J T Clark, Roanoke parish, half, $10; St James's ch, Southern Powhattan, $6; Rev P F Berkeley, Dale and Raleigh, $22; Rev M L Chevers, Fort Munroe, $24; St John's ch, Henrico parish, $64 80—$126 80; St Paul's ch, Greensboro', Ala, per H A Snow, Esq, half, $20 37; collection in Ch of the Ascension, N Y, Rev G T Bedell, rector, general, half, $276 22; special, $19; Ohio, $50; Illinois, $100; Tenn, $2—$447 22; Missionary fund of the S S of the same parish being portion of $83 22—$23 22; Domestic Missions, for Ill, from T K, $10. Total, $1134 79.

THOMAS N. STANFORD, Treasurer,
Jan. 21, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of January 14th, the Treasurer acknowledges the receipt of the following amounts:

From St John's ch, Stamford, Ct, $16; Missionary Association, General Theological Seminary, N Y, for Africa, half, $5; St John's ch, Bridgeport, Ct, half, $17 50; Trinity ch, Saco, Me, half, $4 50; S S, Zion ch, Little Neck, L I, new year's offering, for China, $5 10; St Peter's parish, Talbot co, Md, $5; col'd S S, St John's ch, Providence, R I, towards support of Mrs Savage, Africa, $26 73; Christmas offering, Sunday school, St John's ch, do, $15 87; Christmas offering, col'd S school, do, do, $4 51; Grace ch, do do, Sunday offerings, $9—$56 11; St John's ch, Wellsboro, Pa, half, $4 50; St Paul's ch, Baltimore, for church at Matagorda, Texas, $24; St Stephen's ch, Middlebury, Vt. Rev J F Philips, for Constantinople, $5; from a little boy's mite box, Hagerstown, Md, for China, $6; coll Christ ch, Georgetown, D C, Rev S G Gassaway, rector, for Africa and China, $65 50; a friend to missions, do, $2—$67 50; through W H Hubbard, R A, Richmond, Va, Mr and Mrs Bolton, Thos Ellis, Mr Rainsford, each $5 for education in China,—$20; Rev Jno T Clarke, Roanoke parish, $10; St James's parish, Southern Powhattan, $9—$39; S S St Stephen's ch, Harrisburg, Pa, 2d payment for education of Jas H Coit, Africa, $20; offering of Trinity ch, Columbia, S C, $20; St James's ch, Derby, Ct, per Rev W B Ashley, $6 11; do, Constantinople, $2; S S, do, Christmas offering, $1 50; Anna Humphrey's Juvenile Society, for education Anna Humphrey, Africa, $15—$24 61; S S St John's ch, Elizabethtown, N J, a new year's offering for the School of Industry, Greece, $7; S S St Matthew' ch, N Y, education of a child in Africa, $20; collection Ch of Ascension, Jan. 18, general, $276 22; for China, $76; Africa, $50; Greece, $25—$427 22; through Mrs Bedell, for bread fund, Athens, Mrs C, $20; Mrs S, $10; Phila, Mrs R, $20; Mrs W, $20; Mrs C, $20; Mrs H, $20; Mrs L, $5; Mrs A, $5; Miss ——, $2; donation from Phil, Mrs B, $20; Anon, $5; Baltimore, Mrs H, $20—$167; Ch of Ascension, through the rector, in completion of pledge of $750; 2d payment for education, China, Dr B, $25; Mrs M, $25; G T B, $25—$75; Ch of Ascension, through Henry Rogers, treas Juvenile Missionary Association, amount of weekly contributions of society, viz, pledge for education, China, $25; for China, $9 35; Greece, $15; Africa, $15; Texas, $10—$74 35; Ladies' Sewing Circle, St Stephen's ch, Portland, Me, half, pledge, Constantinople, $25; S S, do, towards education, Africa, $12—$37; S S, Ch of the Epiphany, N Y, $2; a friend to missions, through S S Wilcox, $3; weekly offering, Trinity church, Upper Marlboro', Md, $30. Total, $1162 39.

J. SMYTH ROGERS, Treasurer,
New York, Jan. 21, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers—From J H Swift, $2 50; Theron Wilbor, $2; Mrs E A Hotchkiss, New Haven, by Rev H Croswell, $2; William Johnson, $2; F W Edmonds, $2; James F DePeyster, $2; C B Bostwick, $4; Mrs Danberry, New Rochelle, $5. Total amount, $21 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Jan. 21, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Annual subscribers—From J H Swift, $2 50; Theron Wilbor, $1; Mrs Eliza A Hotchkiss, by Rev H Croswell, $1; Mrs Danberry, $5; William Johnson, $1. Total amount, $10 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 21, 1846.

THE POOR.

The subscriber, Minister of the Free Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donation for the poor:

By the hands of Stanford & Swords, from S, $25.

Further donations are much needed, and they are respectfully solicited—they may be left with the firm of Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; Mr. Sparks, 161 Fulton street; Mr. Wilcox, 150 Fulton street; or with the subscriber,

BENJ. EVANS, 172 Broome street.
New York, Jan. 21, 1846.

FREE CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a member of Grace ch, $20; J G W, $1; by Messrs Stanford & Swords, from C L S, $20.

LOT JONES, 77 Second Avenue.
New York, Jan. 21, 1846.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

CHURCH OF THE NATIVITY.—The subscriber gratefully acknowledges the receipt of $15 from an unknown friend, at the hands of the Rev S M Haskins, to assist in the erection of a Free Church edifice for the parish of the Church of the Nativity, New York.

Further donations for the same object are earnestly solicited, and will be gratefully received, and may be left with T. C. Butler, Esq., Church Depository, 20 John street; or with Mr. S. O. Kellogg, 231 Seventh street.

C. CLAPP.

The undersigned gratefully acknowledges the receipt of $200, from the Rev. Horatio Potter, D D, rector of St Peter's ch, Albany, N Y; and $140, from the Rev J Dixon Carder, Chaplain in the U S Army, Ft Hamilton, N Y.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah Lakes, W. T., 26th Dec., 1845.

The subscriber begs to acknowledge the receipt of a letter, with a lady's direction, having enclosed the sum of $25. He returns his sincerest thanks to the unknown donor of this acceptable gift, and with the earnest prayer that she may always enjoy all the delight and luxury which ever accompanies such genuine Christian benevolence.

ALEX. CRUMMELL,
Rector of the Church of the Messiah.
New York, Jan. 10, 1846.

THE CHURCHMAN'S LIBRARY for January, 1846, will be published on Saturday the 24th. The delay of this number has been occasioned by the late appearance of the December number, and the removal of the printing office. In future the numbers will be issued on the first of each month. The January number will commence with the "Gospel Narrative of our Lord's Passion," &c., by Rev. Isaac Williams, which will be completed about the beginning of Lent.

J. A. SPARKS,
161 Fulton st., opposite St. Paul's.
New York, January 24, 1845.

For the Churchman.

St. Stephen's Day.

"Stephen being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—*From the Epistle for the Day.*

And must we turn so soon to this dark scene,
So soon be called to witness Stephen's doom,
To change at once our buoyant step and mien,
And cluster round the Christian martyr's tomb ?

Now while bright evergreens are hanging o'er
Altar and niche and in the sculptured aisle,
Twined lightly round each pillar which before
In simple majesty adorned the pile.—

Now while upon our ear still floats the song
Which yestermorn vibrated sweetly clear,
Must we be led to listen to the wrong,
Done to Christ's noble champion void of fear ?

We turn with saddened feelings, but when bright
That angel countenance appears to those
Who sought his steadfast courage to affright,
We almost long like him our life to close.

That angel face !—God's glory shining forth,
Lighting the visage,—Oh! it takes from death
Its sternest features,—'tis a glorious birth,
A birth to Heaven as fleets the martyr's breath.

The first who died,—the first whose blood bedewed
The infant Church now decked with many a bough,
Sought out in wintry hour so stern and rude,
Betokening well the raptured bosom's glow.

The Saviour's birth, His servant's death—'tis strange,
And yet most meet, most fitting that when hope,
Springs gaily forth through viewless space to range
The Church proclaims that Heaven itself doth ope.

It opens and our Advocate doth stand,
As pleading with His Father for that Saint
Whose gaze was fixed on the bright promised land,
And whose changed lineaments no pen can paint.

Then still fresh lustre crowns our Christmas wreath,
A halo to our chastened joy is given,
By him who rests the Altar's shade beneath,
Till with his brethren called to enter Heaven.

L.....

Plato on God and Creation.

A theory which would reconcile the different expressions of Plato and do justice to his honesty and consistency would have the following outlines; which our space forbids us to fill up, and which, we trust will carry their own evidence with them to readers who have formed a conception of the mind as well as the opinions of the philosopher. 1. His notion of a supreme God was somewhat transcendental, and being aware of this he must have felt the difficulty of bringing it down to the level of the popular mind. Not that he made God an idea, as some have thought: or went to the length of some oriental philosophers, who ascribed only essence to God, divesting him of all quality and relation; but he at least taught that while accurate knowledge of ideas was difficult for man—true opinion being the limit to which most men can go—the idea of God was the last to be reached of all. Well therefore might he teach with a very unprotestant spirit, in the twelfth book of the Laws (966. C), that while the guardians of the State—his ordained clergy—should be required to understand the truth about the gods, the mass of the citizens might be allowed simply to give their assent to the faith by law established. 2. His view of God taken in connection perhaps with the imperfections in the visible world, may have disposed him to confine God to the intelligible world and to introduce a set of mediators between the Supreme and the lower universe. Hence it may be that in the Timacus (41. A onwards) the created gods are set to work to make the human frame and whatever else is capable of decay, (69 C.) 3. Plato's mind was by nature prone to believe in spiritual causes, and to look with reverence upon the tradition of the olden times. While therefore he revolted at the fables of the poets, he may readily have believed not only in gods tenanting the stars but also in others whose agency and character mythology had distorted. All this, like his cosmogony, was only probable in his view; we are not to suppose that the theology and physics of Plato stood on the same ground of certainty before his mind as his ethics and dialectics. But receiving it as probable and being persuaded that religion lay at the foundation of the State, and that his doctrine of the supreme God could not reach the mass of men, he might reasonably content himself with proving in general that divine intelligences presided over human affairs. At least we are compelled to feel that those writers, who refer the marks of polytheism in Plato to mere policy, have not duly taken into account the position of a believing mind, surrounded by traditions and a mythology which are revolting to its moral feelings: it cannot run into atheism from its very nature: it cannot shake off tradition entirely, owing to its faith and reverence. It will therefore make a compromise, so to speak, with its circumstances, and incline not wholly to reject the religion of all past time, when divested of the more exceptionable features.

Plato approaches the argument for a divine intelligence with a kind of reluctance, and as if forced to it by the mischiefs, which the irreligious writings of the sophists had wrought upon young men. Human nature should need no such proof. The disease of atheism indeed always will appear in some minds, but no one contracting it in youth carries it with him to old age and the end of life. Hence, bad as it is, it is less deeply rooted than the denial of providence and the ascription of undue influence to sacrifices and vows. The atheistical doctrine derives its force from false impressions in regard to mind and body. It starts with ascribing the greatest and most beautiful of things to nature and chance, to the mixture and union of blind elements, by which all things, even including animals and the mind itself, were generated. The mind thus produced gave birth to the arts, some of which, as that of legislation, are built on an unnatural, and untrue basis. Legislation in turn gave birth to the gods,—who differ with the laws of different States,—as well as to the shifting forms of moral beauty and justice. This theory must be overthrown by a truer view of nature, which putting the soul and all its kindred first in order of time, shall assign to what is vulgarly called nature a lower and posterior place. The proof of the divine existence is drawn from the subject of motion, κίνησις, which term includes changes of place, form and state in bodies, and the movements of minds. In the order of nature something which moves itself and other things, must be prior to that which can only move other things, and finds the beginning of its own motion out of itself. This self-moving or vital power belongs to what we call soul, which must therefore be prior to body destitute of such a power. And in the same way all the properties of soul must be prior to those of body. It must then be the cause of all things, good or evil; and must regulate the heavens.

It will be seen that the idea of creation out of nothing no more enters into these views than into the common argument for a designing cause from the marks of design in nature. The interesting inquiry now arises, did Plato believe in a creation out of nothing, or did he like other physical inquirers of antiquity conceive of this as something impossible? Mr. Lewis, in a long Excursus upon the maxim, de nihilo nihil, has examined this point, but seems to have arrived at no certain conclusions. "It is by no means clear," he says, "that the eternity of matter was ever held by Plato. Some ἀρχή or principle seems to have been in his mind as the origin of matter, which was not matter; and yet something separate from the Deity and existing with him before the formation of the outward universe." But "in a passage of the Sophista, Plato speaks of a creation by the direct act of God, and that, too, from things which before were not."

Upon no part of philosophy could we more wish for a clear expression of opinion from Plato—a profession of faith not wrapped up in magnificent words and in a mythic dress—than upon this. It is this obscurity and vagueness, whether in his views or style, which has led philosophers to opposite sides in interpreting his doctrines. To mention but one or two opinions. Cudworth takes the ground that Plato teaches a creation out of nothing, while Mosheim and most writers since his day go over to the other side. Ackerman maintains that he held that while the world came from God, God was never without the world. Stallbaum contends that so foolish and absurd a thought as the eternity of matter was quite foreign to Plato's way of thinking, and seeks to remove the appearance of such a doctrine from the Timacus. To us it seems likely that Plato conceived of matter as an eternal principle by the side of God. But then it was a principle in a very different sense from that in which God and ideas were principles. It was not the cause of the reality and essence of outward things, but was rather to be classed itself with non-existences. To it was to be ascribed that there could be outward things, but the perpetual flux and the necessary imperfection of outward things were due to it also. Plato nowhere gives it the name which it afterwards bore, and contents himself with describing it as without form or quality, endued with a capacity of putting on every bodily form like the materials in the carpenter's hands. With such a view of matter, it is scarcely more strange that Plato felt no necessity of referring it to a cause, than that we feel none in respect to time and space.—*Prof. Woolsey.*

Western Towers.

When, some four years ago, the *Ecclesiologist* commenced its task, one of the most important subjects to which it seemed desirable to call public attention, was the position of Towers.

It appeared till that time to have been considered absolutely necessary that the tower should occupy the centre of the western end of a church. Were the intended site longer from north to south than from east to west, rather than deviate from this irremediable necessity of position, the church (as may be seen in the case of S. Peter's, Brighton) was built north and south.

With a truer appreciation of Christian architecture, this absurd idea could not co-exist. The Cambridge Camden Society, in its Few Words to Church-builders, called attention to the many other positions which a tower might occupy: the *Ecclesiologist* had the continual opportunity of advocating an occasional deviation from the arbitrary rule of the nineteenth century, and architects themselves seemed to feel its absurdity. Churches now began to have their towers at the ends or side of their transepts, or, which was yet more frequent, at the end of one of the aisles. So far the emancipation was good.

But soon liberty became license. Architects seemed to think that no design could be good where the tower stood at the west end. Messrs. Scott and Moffat in particular made a point of choosing some other position. And with reason, and without reason, the most extraordinary positions were chosen, too often for the sake, and only for the sake, of deviating from the ancient rule.

We have several times hinted that this is not right; and now we wish to say so expressly and formally. And we would lay down as a canon of church-building:—

Every church, not being cross, should have its tower or bell-cot at the west end, unless there be some stringent reason to the contrary.

We shall content ourselves with two reasons for this rule:—

1. It is in accordance with ancient precedent. We believe that nineteen churches out of twenty have their towers in the position which we recommend, and that not one in a hundred deviates from it, without an intelligible, or at least a probable cause. We are possessed of a curious proof of this. In the earlier editions of the Cambridge Camden Society's Church-schemes, there was no notice of the western window: it was to be entered among those on the western side of the tower. We never heard of any difficulty arising from this omission, (the exceptions being so rare,) and we ourselves suggested the alteration, rather because such a case might occur, than because we had found any inconvenience in the many instances where we had employed the old schemes.

2. It is necessary that the tower should bear some relative proportion in breadth to that part of the building at the end of which it stands. Thus, a tower which is placed at the end of an aisle will be narrower, therefore cheaper, but at the same time more unsatisfactory, than one which stands at the end of the nave. Almost all modern towers are starved and meagre, and we verily believe, that is often both cause and effect of it.

Let us now briefly explain what we mean by the reasons that may justify another position.

1. Necessity of ground. Where the site allotted is barely large enough to allow the church, in its intended proportions, to lie due east and west, with a strip of ground at each end, there the tower had better be in some position north or south (preferably the latter) of the nave.

2. Where a hill, or buildings, or very large and aged trees, would conceal the tower, if at the west end, there we would also make an exception.

3. We do not intend to confine within our canon collegiate churches, and others on a similarly magnificent scale; where, for the sake of obtaining a western façade, and of more completely realising that pyramidal form which is the essence of Christian architecture, the position of the tower will probably be central.

But neither of these reasons will often justify the favorite modern situation, the west end namely of an aisle. And this position also starves a tower more than any other; and thus, as being likely to produce positive harm, and unlikely to obviate inconvenience, is doubly bad.

We do not deny that in a few ancient instances, æsthetical or religious reasons may have suggested the positions which we are depreciating. But at present the former are not satisfactorily understood nor the latter sufficiently appropriate.

We have felt it the more necessary to say this much, because it is not possible for us, in reviewing a church from drawings, to notice the position of the tower as a fault. It may be a necessary position, and it requires a knowledge of the ground, to say that it is not so.

We hope that every day it will become less allowable, inasmuch as our first exception can scarcely arise (except in crowded cities) from any* other cause than from the niggardliness of donors. No one would *buy* an untoward piece of ground; but such being offered, the poverty and not the will may consent to accept it.—*Ecclesiologist.*

* We know of a late instance where a rich man "generously" offered a small piece of land, value £80, for an intended church. He clogged it with this condition, that a churchyard wall should be erected of a preposterous height, and which would cost £90. Of course his offer was rejected.

Preaching.

What is preaching? is a question to which there would probably be as many replies as to, What is truth? Almost every minister, and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject. One man thinks, that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of Scripture, bringing out from it all that is in it, and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon, if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologicum.* This is the polemical idea of preaching. Another likes no preaching but what contains a string of appeals and queries and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishingly awake, or lull him into dreamy repose. This is the florid, or Corinthian idea of preaching. Another is content with exclamations: he is not pleased unless every other sentence begin with Oh; the interjection Ah, has to him a peculiarly pathetic sound: it seems to melt into his midriff like snow; and that preacher would be his Magnus Apollo, who should say, "Oh, we remark in the next place." This is the interjectional idea of preaching. Another desiderates chiefly delivery: no minister is a favorite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to indicate that interesting organ. This is the material or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour, or because it is only the half of the time. This is the arithmetical idea of preaching. One man abuses a sermon, because he does not understand it; another admires it, because he does understand it; and a third admires it, because he does not understand it. One man constantly asks, ere giving his verdict, What do the best judges say? Another, with some favorite model in his eye, says, What is this to Hall, or Chalmers, or Thomson? One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass, is beat so thin, that it trembles before the zephyr. A third likes one great general idea to pervade a sermon, and to gather round it, by the force of attraction, a host of illustrations. One likes a discourse endlessly subdivided, all hedges and ditches. Another would have it limitless, free and unenclosed, as a moor or a mountain. One wishes it to be gemmed with Scripture, and with nothing else. Another likes to see the Cairngorm pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would hem a sermon in within very strait-laced limitations. Another would allow it a wide and varied range; to draw illustrations from the meanest and from the loftiest objects—from the flower and the star—from the ant and the leviathan—from the glow-worm under the hedge, and from that final conflagration which shall whelm the universe in billows of fire. And so on, *ad infinitum.*—*Sketches of Modern Literature.*

The Sun an Emblem of the Divine Nature.

We may find an image of the Trinity in the sun; for God is called by the name of the sun in the Book of Wisdom,—"The sun of righteousness and understanding arose not upon us." There is but one sun only, not many; so there is but one God. The sun shineth upon both good and evil men; so the liberality of Almighty God maintaineth both. The moon and all the stars have not their light of themselves, but of the sun; so the congregation and godly men, which are called by the name of the moon and stars in the Scriptures, have no light, no crumb of virtue, no goodness of themselves, but by participation of the divine nature. They which gaze upon the sun are blinded with his clear light; so all searchers of God's glory beyond the Scriptures are overwhelmed with the majesty thereof. The presence of the sun cheereth all things: when he is absent, night cometh and darkness; and nothing would grow if he did not rise on them: so when God hideth his face they are sorrowful, and die; when he looketh on them, they wax young and lusty like an eagle. As the sun is the fountain out of which cometh both the light and the heat; so is the Father the fountain out of which issueth the Son and the Holy Ghost. And as neither the light nor the heat doth send the sun, but the sun send them; so the Father is sent neither of Christ nor of the Holy Ghost, but he sendeth them. And as of the sun and of the beams both together, cometh the heat or warmness; so from the Father and the Son, both together, proceedeth the all-knowing Comforter. But as the sun-light, by division, is in many places, so the blessed Trinity, filleth all places without division; neither contained in place, neither moved in time. Now, if the sun were without beginning and ending, eternal beams would come out of and everlasting heat would proceed out of the sun and his beams. Wherefore, inasmuch as God the Father is immortal, Christ his Son also must needs be immortal, forasmuch as the Father is likened to the sun, and Christ to the clear and light beams; for he is "the brightness of the everlasting light."—*Roger Hutchinson, (from "The Image of God," written A. D. 1550.)*

As for the good or evil effects that may follow on the obliging men to a strictness in confession, that does not belong to this matter. If it is acknowledged to be only a law of the Church, other considerations are to be examined about it; but if it is pretended to be a law of God, and a part of a sacrament, we must have a divine institution for it; otherwise all the advantages that can possibly be imagined in it, without that, are only so many arguments to persuade us that there is somewhat that is highly necessary to the purity of Christians, of which Christ has not said a word, and concerning which His apostles have given us no directions. We do not deny but it may be a mean to strike terror in people, to keep them under awe and obedience; it may, when the management of it is in good hands, be made a mean to keep the world in order, and to guide those of weaker judgments more steadily and safely than could be well done another way. In the use of confession, when proposed as our Church does, as matter of advice, and not of obligation, we are very sensible many good ends may be attained; but while we consider those, we must likewise reflect on the mischief that may arise out of it.—*Burnet.*

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November 9—tf

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